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THE SCIENCE OF CULTURE

THE SCIENCE OF CULTURE

By

WILLIAM M. HANDY

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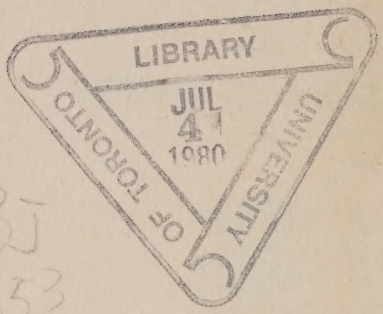

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THE SCIENCE OF CULTURE

CHAPTER I

ESSENTIALS OF SOCIAL CHARM

Innate Culture

IT has been said that "a gentleman is born and not made." In a sense that is true beyond a doubt. Nevertheless, the phrase is not usually employed in its true sense. Many individuals lacking the benefit of known aristocratic lineage are born gentleman. The instinct to gentility, the feeling that makes one able to ascertain gentility in others and apperceive the difference between the correct thing and that which is incorrect, is born in many persons who have not had the known advantage of being descended from a long line of known ancestors.

Lord Chesterfield, more famous for manners than any other man who ever lived, humorously declared that he was of the oldest ancestry and that Adam and Eve, who were his progenitors, bore his family name of Stanhope. Each one of us might make the same claim.

It is astonishing how the blood of aristocrats and plebeians are mingled in each and all of us. Burke, whose "Peerage" is the record of the great families of Great Britain, compiled a work called "Vicis-

situdes of Families" showing that of the twenty-five barons selected to enforce the Magna Charta, there is not known a single male descendant—although there must be many thousands. Two lineal legitimate descendants of Edward I were found to be a butcher and a toll-gatherer; the great-grandson of Margaret Plantagenet, daughter of the Duke of Clarence, was a cobbler, while a lineal legitimate descendant of Edward III was sexton in a church. Thousands of descendants of nobles have sunk into poverty and obscurity, and we know not who of us may have the blood of kings coursing in our veins.

This is probably one reason why Lester F. Ward, perhaps the greatest of American sociologists, has been able to assert and defend in his writings the contention that the so-called lower classes are the equals of the upper classes; he and most other scientists agreeing that the difference in intelligence is chiefly in knowledge and not in intellect. It is the opportunity that they have lacked. "Each age of the world's history," he said, "stands on a platform created by all past ages. It is true that all the members of society have the use of the products of past achievement, but in no other sense do those members stand on the elevated platform, who do not actually possess this heritage of the past." Those who possess it gain dominion over those who lack it. It is that such knowledge, combined with the means of its application to the uses of to-day may be diffused to those who desire it, that the

American Society of Culture was organised and the present work was prepared.

Craving to Unleash the Great Heritage

In many people innate Culture, the heritage perhaps of some distant generation of gentle ancestors, lies dormant and inexpressible, but always the restless desire and ceaseless craving is there for power to express that which is within and thereby unleash the great heritage of Culture and through it attain the advantages, position, and social standing that only Culture brings. The accomplishment of such desire can be attained through application and proper direction.

Give a man no guidance and he will go astray, for as the Chinese proverb has it, "If you wish to know the road before you, you must ask of those who have travelled it." The all-round growth which knits the fragments of past experience into a strong and efficient personality can come only by a development of one's innate Culture.

The process of development is not one of imitation, but of unlearning many things which we have been imitating, and imitating only those which our proved judgment and that of others advises. For this there must be basic principles, mere forms are inadequate.

Human beings have two characteristics that place them far in advance of all other animals, so far as the improvement of their condition is concerned.

Man has the ability to profit by his past experiences and those of the human race; he alone among animals can do the latter.

Progress is made possible because we can assimilate and put to our own use certain of the lessons that have been learned by our predecessors on earth and by our contemporaries. We profit not only by our own experience, but by that of other people. Were this not the case each of us would have to advance step by step along an unknown trail, making all of the mistakes and blunders that were made by our ancestors. But through the organisation of experience and judgments formed in accord therewith the mistakes are gradually eliminated. Each generation inherits from its predecessors an innumerable system of judgments which represent years, perhaps centuries, of eliminations. It is hardly too much to say that for every fact and principle that survives a thousand false judgments have been eliminated. The former constitute our intellectual and Cultural heritage, while the latter have been forgotten.

Attainment of Social Charm

The evolution of the now toppling aristocracy of Europe was a matter of many generations of intensive training. As in all things, the efficient American has found himself able to save time in soaring to the highest social heights. A member of a family of Chicago pork packers has been one of the

most courted of Europe's social leaders, and more than one woman not received by good society in her own home town has, by acquiring charm and Culture, conquered New York's Fifth Avenue, London's Belgravia or the Boulevard St. Germain of Paris.

Some of these social successes achieved by American women have been by those past the middle years of life. Most of the leading women in society are over sixty years of age, and many had not entered the charmed circle until that age, being too much occupied in helping a husband amass a fortune, or in caring for children, so that until their boys and girls had become grown, they were unable to spare the time for social activities.

Men too frequently have not entered the social world until they had gained success in business. When such make a real effort by the study and application that they would give to their business affairs, they find themselves quickly at ease in the new environment. And with both men and women it is found that the tact which makes for success in the office helps when in society.

"Society is the only field where the sexes have ever met on terms of equality," said Wendell Phillips, one of the great New Englanders of the last generation, "and it is the arena where character is formed and studied, the cradle and the realm of public opinion, the crucible of ideas, the world's university, at once a school and a theatre, the spur

and crown of ambition and the tribunal which unmasks pretension and stamps real merit."

The two greatest of Americans were the two who possessed the finest manners. George Washington was born to them, but Lincoln, the rail-splitter who acquired them, was his equal and laid down that great principle which is the real essential of gentility, "with charity toward all and malice toward none."

Benjamin Franklin, the self-made printer, was the pampered pet of European society when etiquette ruled supreme.

And Edward the Third was the first King of England who could sign his name and did not have to use a mark.

Two Presidents of the United States were tailors: Johnson and Fillmore; both educated themselves and were distinguished for their Culture.

The opportunities are even greater to-day than they were in the days of Franklin, or of the tailors who became Presidents. Now indeed is it true, as Emerson said, that the proudest gates fly open at the approach of courage and Culture. Yet it was only a few years ago that it was seriously believed that to teach the working classes anything but the three R's, "reading, 'riting and 'rithmetic," would be sure to make them discontented. The privilege of a college education is still dependent largely upon a parent's income, but many young men and women work their way through college in spite of every

handicap, and still more supplement by home study the incomplete education they may have received and many who have gone no further than the grammar schools acquire the charm of Culture and win business and social success.

Application of Knowledge

The formula, if it may be properly called a formula, for the development or acquirement of Culture is really quite so simple that probably much of it one will recognise as having known before. But the majority of people do not understand how to apply this knowledge so as to bring out, or express, that which is within themselves.

The Science of Culture can be taught and, like any other science, it can be practised as it is being learned. The doctrine that the mind of man at birth is comparable to a sheet of paper on which nothing has as yet been written is as old as Plato, Socrates, Aristotle and Quintilian. Helvetius, the French philosopher whose book was publicly burned by the hangman only a few years before the Revolution, asserted the complete equality of all minds at birth and the extraneous nature of all intelligence.

Over nature man has little power, over nurture he is complete master, even before he reaches years of discretion. No one can pass a moment after birth without some sort of experience.

Francis Galton, studying the great men of history,

found that about ten per cent. of them have been the sons of labourers, among them being Watt, inventor of the steam engine, Luther, Robert Burns, Davy, Faraday, Shakespeare, Bunyan, Turner, Poe, Hawthorne, Ben Jonson, Dumas, several Popes, and others too numerous to catalogue here.

Sociologists do not believe in genius. They declare that it is entirely a matter of education and training. No knowledge is inherited and all must be acquired. Buckle, whose "History of Civilization" is a monumental work, even went so far as to declare that "the child born in a civilised community is not likely as such to be superior to one born among barbarians. The difference is due to the entire mental atmosphere in which the two children are raised." This is the advantage that the children of people of wealth and position possess; their parents knowing the value of Culture impart its teachings to them in earliest childhood. The grown man can acquire this same training for himself, and by the proper application and serious study often overtakes those who have had the lessons of Culture implanted in them from their babyhood.

Need of Social Intercourse

Social intercourse is the prime condition of human life. To meet, to mingle, to know one another, to exchange not only definite ideas and facts and feelings but to experience the vague and general stimulus and enlarged power that come from contact—

all this is essential to our happiness as well as to our progress.

Man is born a gregarious animal. As one observer has written, "so great is a man's horror of being left alone, he will seek the society of those he neither likes nor respects rather than be left to his own."

There are those who are at home only with gentle folk, and to whom the rude contact of rougher natures and lower minds are a real pain; such do real injury to their souls if they choose their associates among those who are unfit. To them the all important thing is to acquire not only a knowledge perhaps already intuitive in its inspiration, but they should shun the society of the uncouth. None of the old sayings hallowed by time is more true than, "birds of a feather flock together." Society, whether unfairly or not, persists in judging you by the company you keep.

We cannot understand the ways of those whose ways of thinking are not as ours; nor can they understand us, unless we know their ideas. Each man must form himself as a distinctive being, but must understand the thoughts and habits of the group with which he would mingle. Thus the development of Culture is the development of our faculties in their relations with others. One of the chief aims of man must be to win and retain the esteem of his fellows;—if for no other reason than because only through such means can he obtain his natural

well being. As Ibsen said: "Above all else one needs to understand how to defend one's self against outside influences"; for we must be armed against these so that they may do no damage to the expression of our Culture.

Culture must be developed so as to fit the individual, not for the life of the past nor for a remote Utopian future, but for the immediate future, the requirements of which can be predicted with reasonable certainty. You will note that this has been the practical aim of this work, which never wanders into the realms of metaphysics but always seeks to show how the principles of Culture can be applied to the affairs of every day life. Always keep in sight the great fact that in the degree in which the individual gains good reputation among his fellow men and women, in proportion as he rises in their estimation, is he able to gain all the means of comfort and happiness, as well as social and business success.

Success in this world demands Culture. When we come to engage in active work our mental force is likely to be concentrated entirely upon it. The cares of life put us in a treadmill and if Culture does not build us new paths we think in ruts and live and die in them.

Culture in the Workaday World

Even in the workaday world the principles of social success may be applied with excellent and positive results and are certain to win the regard of

those with whom one comes in contact. This is the secret of the charm which is such a potent factor in the success of many a person. As Ibsen said: "It seems as if fortune would ceaselessly aid him who has the pluck to grasp it."

There is indeed little chance of success even at manual labour without Culture. The mechanic who wants to be foreman will find that the ability to express Culture will help him. It is almost essential to one who seeks to become superintendent or general manager, for men are seldom selected for such positions unless they have the all-round general knowledge, poise, and understanding of the social graces, that enable them to meet on terms of social equality the big men in the particular business in which they are engaged. The wives of ambitious men must also be equipped in this respect so that they may be of assistance to their husbands and grow and develop as their husbands do, and not meet the fate of the wife in David Graham Phillips' novel, "New Wives For Old."

The Charm of Culture is such a vague and indefinite thing that it intangibly permeates the whole atmosphere with which its possessor is surrounded. Every one knows of many instances in which personality conquers even when it has little else behind it. The secret of many a business success as well as that of a social conqueror gaining higher heights each day is to be found in this. Those "in the know" are well aware that the esoteric secrets can be in-

culcated in their friends. To those who are taught these seemingly mysterious inessentials, all doors are opened.

It is true that some people have achieved business success at least without developed Culture. Yet it is more than possible that the same ability and mental equipment if aided by Culture would have brought still greater success. In their hearts all such people know this is the truth whether or not they admit it openly. As for the seeming exceptions, students of the history of peoples and individuals agree with Professor Znaniecki, of the University of Chicago, who said: "The argument from practical success does not prove anything in favor of naturalism or against Culturism, for it justifies just as well any one of the images of the world which have been advocated and discarded during the process of Cultural evolution." We may be sure that there is no man who has become successful without Culture, who does not covet its possession.

How Resourcefulness Is Developed

The grasp of mind of the Cultured, spans past, present, and future and is of inestimable value in the vast intricate network of relations with others in variable situations in which experience and discernment are necessary for our guidance.

Such situations may be tried out in thought, prepared for before they happen, and reflected upon

after they have occurred. Thus is attained the cold composure of the man or woman of the world who is always capable and is also serene in the knowledge that any disaster whatever can be repaired. Culture makes a battle of wits rather than of physical strength. Culture is shown in resourcefulness in meeting situations, a keenness of observation in recognising their nature and an associative reference that is rapid and ready as well as giving skilled ability to respond and act correctly. "The secret of success in life is for a man to be ready for his opportunity when it comes," said Disraeli, the Jew who became one of England's greatest prime ministers and who made Victoria "Empress of India."

Cultural Charm really lies in what one is rather than what one does or how one looks. These, while important, are but the expressions of what is a real part of one's self.

The happy woman, praised by all for her Cultural charm, is she who obeys the law of kindness and goes about it as all else quietly. The woman who is certain to prevail, and for that matter the man also who is certain to prevail, is the one who overcomes by the continual force of refined quietness, acquired by Culture. The woman who suffers long and is kind, who envieth not, who vaunteth not herself, and is not "puffed up," who does not behave unseemly, who thinketh no evil, beareth all things, and is not easily provoked is she who finally attains to consideration.

Society and the Business Woman

The time has passed when society opens its doors only to such women as would not or could not earn their own living. The world now agrees with Professor Stickenberg who said no man or unmarried woman is socially efficient who is unable to earn a living. It is to prevent women from earning their own living that the Chinese girl of the better class has her feet distorted, but our more Cultured civilisation recognises no such limitations. On the contrary, women who win their own way are held in the highest regard and welcomed everywhere when they possess the Charm of Culture. Yet even in America to-day there are women who persist in stifling their brains as the Chinese women crush their feet. Can they not realise that development of mind and soul and their free growth is as essential as that of their physical bodies, and that spiritual needs are as important as are those of the body?

Artificial handicaps, as cruel as foot-binding, that have in England and America made old maid pensioners and grudgingly supported aunts, exist no longer in the very best circles where it is no disgrace for woman to play such part in the business world and even in politics as does her brother. Many of the most Cultured and popular of the society women of to-day in nearly every civilised country are openly in trade and even more are secretly so engaged.

And no one thinks less of the débutante who

gets pay for typing the novel of an Edith Wharton. Truth to tell, her friends must envy her. The efficient housekeeper is indeed respected, but more respected than all is the wife whose Culture aids her husband and herself to scale heights that his imagination could not guess, and that his uncultural soul would fail to grasp. Culture indeed is the secret of the Cultured woman's power.

The Woman Who Fascinates

Every man who has paused to reflect knows that the woman who has held first place in his very soul has probably not been the one beautiful being whose radiance dazzled his boyhood. It has rather been some sweet, quiet, gentle woman he hardly noticed the first time his path crossed hers, but who gradually grew to be a part of his very life and to whom he instinctively turned for counsel in his difficulties.

It is all essential that a woman's personality must diffuse some impression that will be lasting, else a man will not be filled with tender memories of soothing hours urging him to court her society.

The most fascinating woman known to history was Madame Recamier who was worshipped for years after her beauty had fled. She gave as the secret of her sorcery two words, *"Enfin!"* (At last!) she said when some one called, and *"Deja?"* (So soon?) when he left.

"A woman of charm," says Eliot Gregory, one of the greatest of New York Social editors who wrote

of such topics in the *New York Evening Post* some twenty years ago, "can be defined better by negatives than in other ways, as she deserves to be discussed in the only way in which subtle subjects can be approached. She is never flustered and never distrait. She talks little and rarely of herself, remembering that bores are persons who insist upon talking about themselves. She does not break the thread of a conversation by irrelevant questions or confabulate in an undertone with the servants. No one of her guests receives more attention than another and none is neglected. She offers to each one who speaks the homage of her entire attention. She never makes an effort to be brilliant or entertain with her wit. She is far too clever for that. Neither does she volunteer information nor converse about her troubles or her ailments, nor wander off into details about people whom you do not know. She is all things to each man, in the best sense of that phrase, appreciating his qualities and stimulating him to better things."

And so, though perhaps unjustly, in many cases the people who really matter in this world, that is to say the Cultured people, form their estimate of us by traditional criterions.

Simple Courtesies

It is not difficult for one who has the will to win, to learn what tradition prescribes the Cultured shall do in almost any emergency. And it is the little

things that count. Any highly sensitive soul, such as are all those of innate Culture, has an appreciation of this great truth.

Life is not so short that there is not time for courtesy. We all know our sensation and feeling of pity for the ignorance and lack of Culture indicated by the individual who instead of holding a "swinging door" for the one immediately following, rushes through, permitting it to fly back regardless of those behind.

The expression of contempt that is seen so often in the washrooms of Pullman cars for the "boor" who leaves the basin bespattered with soap and neglects to see that it is properly emptied, is an expression that almost equals a blow—such a person is immediately looked upon as "beyond the pale," and ranks as an equal with those who expectorate upon the sidewalk. These seem very simple matters, but it is by the simple yet essential niceties that one is judged.

The complete work of "The Science of Culture" explains the very foundation of Culture, and gives certain formulas, thoughts and ideas, that will form a lasting foundation for the permanent acquirement of Culture—rules, formulas and procedures easily followed by those who sincerely desire to develop the Charm of Culture. Knowledge of forms only is insufficient; we must know why as well as how, so as to act intelligently in every situation.

The development of Culture is not a rapid proc-

ess. It has required many generations to bring the social organisation to its present state of perfection. Anything great and good that one hopes to achieve can hardly come at the first or second attempt. Patient study will bring its reward.

"Patience is the key of glory," says the Arabian proverb. The millions of years indulgence in unconscious desires dominate the few thousand years of conscious reasoning power in forming the mind with which we are endowed at birth. The doctrine that learning in the "University of Hard Knocks" will bring results may be true, but tuition in that school is very expensive and the course of study is much too long, obviously entailing a very great waste of time and energy. There must be real concentration on the study of Culture if we wish to profit by the experience of others. At each change there will be a demand for overcoming previously acquired habits and for the conquering of inertia or laziness. This is demanded just as much in mental as in physical work.

Manifestation of Culture

Thus we must continually keep in mind that the greatest factor in developing the expression of Culture is to acquire and apply it. Counsel, will power and experience must be combined to give us confidence and ability in its expression.

There is a reason for our innate tastes and propensities and all of our unreasoned predilections.

This inheritance revealed to us can be made manifest to others if we be but given the forms and reasons for its expression. If the power of the mind is not made manifest it fails. The mind is all important and can be dominant in social qualities that spell success in business as well as in hours outside the office. The secret of such success rests in many subtle things and as day by day such become more powerful, so day by day those who seriously study the causes thereof solve such apparent mysteries.

Everybody knows that manners, family, clothes and habits, down to the smallest details of tooth-pick and napkin management, are among the chief bonds or barriers between men. It may be snobbery but it is omnipotent, and is eternal and bigger than humanity itself. There is not a herd of cattle without the "consciousness of kind" which implies a certain social hauteur to every other kind.

Certain individuals are endowed by nature with temperaments that force them naturally to a social life and powers of domination. Such have been all of the great social leaders. A few have come to their leadership by inheritance, but all have given their strength of body and mind to that one over-powering object and have shown that phase of genius which is generally but the infinite capacity for taking infinite pains, and paying attention to details gleaned from the experience of those who have trod the same path.

Quintilian, the first of the great Roman apostles

of Culture said, "who would seem learned to the vulgar, seemed vulgar to the wise."

What Is Culture

Culture is the fruit of reflection and of toil by the soul and by the mind. One of the first steps is to grapple with the thing desired and hold it until the very essence has been extracted and assimilated so that it becomes part of one's very being. Then comes the growing power to discriminate, to distinguish nice values, to judge of quality, to answer to beauty; to feel that what you have, though it may be little, is the real thing. This is Culture. It is not a college education, nor the things seen, the miles travelled, people met or books read. Such are merely the materials for Culture and become the real thing only when absorbed by the soul, and when so absorbed become an unconscious part of one's self as the lime and phosphates must be a part of the soil of a farm if the ground is to bear good fruits.

The aim of the Science of Culture is not merely to acquire knowledge but to turn that knowledge to account. The expression of your innate Culture thus becomes a blend of the mental and outward manifestation of a superior mentality based on the study and observation of all times as well as our own.

Wisdom, efficiency and refinement united constitute Culture, which has been well defined by Professor Wright as, "the unimpeded and harmonious

activity of all man's higher personal faculties." It represents indeed the complete spiritual development of the individual. The ideals of truth, power and beauty that are the aims of Culture, are the goals of thought, action and feeling and the effort to attain these goals brings the desired wisdom, efficiency and refinement.

Thus Culture symbolises all the forces which have raised man from the plane of the brute, and some men, from the average of his fellow men. The absence of Culture is the real cause of fear, timidity and indecision.[1] "Culture creates a personal independence which even kings can not look down on, and to which they indeed must often succumb," said Emerson, and the history of mankind is full of proof of the truth of this assertion.

Culture and Wealth

The possession of material wealth alone does not bring Culture and all its advantages; nor is material wealth necessary for Culture. Culture is the need of all. The poor need it quite as much as the rich; and the rich need it as much as the poor. Culture does not recognise material wealth. It is the one thing that does not bow down to money—on the contrary, money bows down to Culture.

No one is more pitiable than the man or woman who has acquired sufficient wealth for all the mate-

[1] These are specifically discussed and suggestions to bring about their elimination are made in Chapter III.

rial luxuries of life but is not accepted by society because of lack of Culture.

Society is very swift in its instincts and if you show that you do not belong to it, society resists and sneers at you, or quietly drops you. And if once dropped there is scant chance of return.

Certain persons are privileged to be vulgar and rude, to say impertinent things and make remarks that would ostracise a less fortunate person from society forever. But it is unwise to imitate these. Mrs. Langtry carried her eccentricity to such an extreme that her downfall dated from the time that her unconventionality led her to make the mistake of slipping a piece of ice down the back of Albert Edward, former and best known Prince of Wales.

Instinct for Culture

There must be an instinct for Culture else it cannot be acquired, but those who feel the call of the instinct can be sure that behind that call is perhaps some outcropping of a past generation which is making itself felt.

Impossibilities may seem to confront us, yet nature combined with good counsel and an innate sense of breeding will lift the aspirant over all obstacles and take him to the goal.

Lord Chesterfield said, "The first great step towards pleasing is the desire to please, and whoever really desires it will please to a certain degree."

There are certain manners which are learned in good society so effectively that one possessing them is everywhere considered and everywhere welcome, though without beauty, wealth, or genius.

A mind truly Cultured never feels that the intellectual process is complete unless or until it can reproduce in some way the matter absorbed. It must give out some expression.

Expression of Culture

Man should arm himself with the external qualities and expression of Culture to show the power of his mind.

A man with a wide knowledge of his fellows has accumulated day after day a wealth of experience which is stored in the deep recesses of his nature. This applies to social as well as business activities, and as the one is imparted through books and teaching, so may the essential results of centuries of play of subtle social forces be expressed in rules for conduct in every emergency. And given the basic rules there is that upon which dependence for guidance may be had for every one of the phases of social life. For however unexpected they may seem at their happening, yet in truth no man's experience is unique for in the long years since the creation others have anticipated each of our experiences.

The normally organised individual returns to society the gifts with which he has been endowed by society. Personality cannot live within itself to

be used only for the benefit of the individual life. It goes forth into the everlasting life of society. And so little by little society which has created man is by man transformed.

The Superior Being

"No angel in his heart acknowledged any one superior to himself but the Lord alone." The acknowledgment of an inferiority to be incurable is the lowest form of cowardice. If we realise that we are superior beings, we can make other people also realise that potent fact. The arts of expression that wise men have learned can be imparted so that they become a veritable part of our being, and will be almost unconsciously expressed in our every action.

Personal Appearance

One's degree of Culture is often judged by one's personal appearance. Care must be given to the matter of dress. A woman's dress is a fortification which gives her an added feeling of confidence—if it is correct. It is not the costliness of clothes that counts, but the intelligence (prompted by Culture) that has been brought into play in the selection of them. A later chapter in this work defines the principles of correct dress.

Almost unconsciously certain individuals are attractive or repugnant to us—and this because their appearance denotes Culture or the lack of it; the

one whose appearance indicates the absence of Culture suffers a handicap from the beginning.

Culture and Conversation

One of the most important rules of Culture is to avoid exaggeration. A lady loses regard as soon as she admires too easily and too much. The face and mind lose power when continually on the strain to express admiration.

One should not say things just for the purpose of talking. A notable New York society woman has said, "I do not care so much for what they say as I do for what makes them say it." Many of us have had the same feeling.

The illusion of being unlike other people is a common vanity. The person who so believes and so asserts is a bore, and if we make the same assertion about ourselves we may feel sure that we will be as great a bore to others.

The man who acquires the habit of continually telling "funny stories" soon becomes tiresome and monotonous.

One should refrain from talking continually about oneself. Talk of self is very uninteresting to others; Culture strives at all times to please. Everybody has the experience, from time to time, of having to listen to some bore talk of himself, and from one's own experience of listening one knows just how uninteresting that is. Usually, those who like to talk about themselves have seldom done much

worth while talking about. Those who have really accomplished something, talk very little about themselves.

In conversation nothing should be discussed which is private to two or three or any portion of the company. Tact never violates this law.

The art of conversation is an important attribute to Culture and will be fully discussed and dwelt upon in a later chapter.

Tone of Voice

Tone of voice is also important. It is one of the surest ways by which to judge Culture. A loud or harsh voice is never refined and never pleasing. Even those whose external expression is one of Culture often shock us upon introduction by the harshness of their voice and their carelessness in the use of words.

Culture, like health, is a condition. Culture possessed by man is the same as Culture possessed by woman, although often expressed differently.

Culture and Self-Reliance

Self-reliance is the basis of good manners. One who is not self-possessed, pains and annoys us. Those who bend and cringe and walk through life with apologetic step are sure of being always contemned.

To have self-possession and poise one must be ab-

solutely sure of himself under all conditions. This assurance comes with the development of Culture, for Culture makes one forget self. Embarrassment expresses a lack of Culture.

Those lacking assurance are self-conscious and feel that the eyes of the entire assembly are upon them, making note of all they do, say and wear, while the chances are that no one has taken more than passing notice of them, unless special attention be attracted by their obvious embarrassment and lack of self-possession.

An awkward man or woman may be graceful when asleep, hard at work, or amused. This is because they are unconscious of themselves at such moments, and so the first requisite of appearing at ease is to feel at ease. The child in his cradle receives the homage of his adoring aunts and cousins as if his right, and would receive the homage of the greatest leaders of society with the same gracious unconcern. Yet that same child grown up, if full of self-consciousness, would be embarrassed in the minor situations of life and perhaps awed by a head-waiter. And if when matured they are thus awed, then such are mean souls unconvinced that they possess innate Culture. However dormant such powers of self assertion may be, they can be awakened if given the proper intellectual stimulus. The power of mind must learn its expression so that it may rise conquering over the trivial details of external existence.

Culture Within

Culture begins within. The ability to express Culture comes only after you learn to think Culture. If you do not apply Culture in your own home, even though you live alone, any attempt to express Culture in the presence of others is an affectation and will be recognised as an imitation by the Cultured.

"Eat at your own table as you would eat at the table of the king," said Confucius.

The place does not make the man, nor the sceptre the king. Greatness is from within. They alone know a thing who live it in their lives. Make an environment of your thoughts that will overcome any handicap of environment of associates; as the new mental environment becomes dominant it will enable you to gain new associates. Through these grades of associates you will progress as through the grades at primary, grammar or high school, becoming a leader in each by virtue of your Culture before graduating into the next.

Acquirement of Culture

Culture requires time, and why not since nothing is more vulgar than haste? One can not hope to acquire in a few days anything so subtle as Culture. Society has reached its present development after perhaps millions of years of training and effort. Such experience can be epitomised in a few thousand words that tell the essence of scores of cen-

turies of teaching. Yet their study and complete absorption, so that they become a part of one's very being, is a matter of no instant acquirement. However active the mind may be, or however instinctive the release of the pent-up desire for Cultural expression, yet so many artificialities have smothered our tendencies that time is needed for the gathering of the experience of bygone pioneers and elimination of present habits that do us harm.

Progressive self expansion through effort of the will requires the constant sacrifice of objects already attained and that seem from our present viewpoint to be fairly satisfactory, for the sake of larger ends that so far as we ourselves are concerned, are new and untried, and often appear to be formidable. The very exertion of the will to envisage horizons always enlarging and constantly to grapple with new problems requires courage of the highest sort.

It is no easy task that confronts one whose soul yearns to develop innate Culture. It is no primrose path strewn with violets by the way.

Culture is, as we all know, the most valuable asset in the world; the key to business and social success. Anything of such value is not to be had without toil. It is the long, slow way that the world's civilisation has trod that must be pursued. The Science of Culture makes it a less strenuous journey, and by the dissemination of truths gained from experience makes the way less toilsome for its readers.

Culture Must Be Desired

Advice is good only to those who are ready to receive it. A mind really interested in a subject does not easily become detached from it. This applies to Culture as much as it does to anything else, though many fail to appreciate that Culture demands anything so plodding and unexciting as a permanent interest.

Why should any one be so short-sighted as to fail to take advantage of innate Culture if one really believes that he possesses it? Believers in incarnation, such as the pundits of India, would assure us that its possession and a belief in that possession is a legacy from past generations. And one who feels such a call to a desire to meet high souls on an equal plane would be neglectful of soul impulses to resist.

The all-important factor in attaining success is the desire to succeed.

There are three steps in our progress: Knowledge which must be followed by Will and which then will be followed by Success. The Will, which is the connecting link, can be strengthened by the exertion of self-control. It consists chiefly in the power of attention, power to hold steadily before one future advantage and reasons for the better course instead of yielding to the present impulse to "backslide." Attention added to attention, and thought added to thought, are the basis of intelli-

gence, judgment, and of our profiting by experience or study so as to form the habits that become the basis of important decisions.

The will to prevail leads to the will to succeed, and success depends largely upon our grasp of conceptions, loyalty to ideals, and persistence in their pursuit. Where capacity is nearly equalised and competitions proceed without handicap, as is becoming more and more the case in the world, the slightly stronger will, an added vigour of energy, persistence and steadiness commonly determines the winner. The study of the Science of Culture develops and gives in itself these factors that are vital to business or social success.

Reading and thinking deeply of each idea contained in this and the following chapters will bring a noticeable expansion in ability to concentrate, as well as gradually increase the expression of your Culture. You must "prepare in leisure to use in haste," as a Chinese proverb advises.

Work of the American Society of Culture

Arts and tools and learning can give to any one who can handle them the same Cultural advantages as though he had his life extended ten or twenty or a hundred years. The chapters that follow will place before the students of the Science of Culture all the arts and tools necessary for the development of Culture, with explicit instructions for using them—also suggestions, from time to time, for a

supplementary course of reading which may be obtained at your book dealer's or public library.

Now that you have read this first chapter make up your mind to study it. A mere reading is insufficient; you must *study* it. Make up your mind that you will *study* carefully each chapter in this work, and apply whenever possible as you learn.

Proscrastination weakens the strongest resolution. The right thing to do to-day, should be done to-day. Or if you set a time to begin the study you must observe that appointment with yourself as faithfully as if it were made with some one else.

Decision is all important. You know that you have innate Culture. Make up your mind that you will increase your ability to express it. What persistence can do has been illustrated in this saying: "Shakespeare, as an actor, was classed with rogues, vagabonds, and beggars; he was the son of a labourer and as a boy had done odd jobs in and outside an inn for ha'pence; but he added 'gentleman' to his name, stuck to the title, and became a great man."

Look with bulldog obstinacy at your ideal as some day it shall be; patiently work your way toward it. Do not lose sight of your present condition and your present surroundings. They are the best elements to start with, but alter them gradually as far as feasible, if not as far as possible, and remember that all things happen piecemeal, and that the whole is but the sum of all the parts. Each day will bring

an advance, until suddenly you will find that you have almost unknowingly gained success.

As the Irish proverb says: "Makin' the beginning is one third of the work."

How to Study This Work

Studying and reading a thing are two entirely different matters. There are very few people so skilled that after a single reading, or even after two readings, they can recall in detail what they have read. Those able to do so are famous for the trait. Macaulay, the English historian, after a single reading could repeat word for word whole pages. Chief Justice White, of the United States Supreme Court, after writing a decision of great length, could, without reading it over, repeat it word for word, not only in English, but in French or Latin, both of which languages he knew as well as he did English.

The secret of these men was their power of concentration, which had been trained from infancy. They were able to concentrate for a much longer period of time than other people could. They were also able to give *complete* attention to the matter in hand.

As you continue to study this subject you will find that your power of attention and concentration will increase. Rules for this are given specifically in the third chapter.

Concentration is essential to study, and the person

who is not experienced, will be surprised how hard it is at first to study. It means putting all your mind on the task you have to do while you do it, and not thinking of anything else. The person who has not practised recently will be apt to find that ten minutes is about as long as he can hold his mind intensely and actively on the task in hand. The thing to do then is to rest, go to something else, walk, or play, and then go back.

As you continue you will find that day by day you will be able to concentrate for a longer time. Ability to study increases by practice just as does anything else.

Suppose we prove this. When you first learned to swim how far could you swim? How much has your ability increased since then?

Use the test on anything in which you are now proficient and compare your ability to continue at the task and also your skill with what it was at the beginning.

Not only for the purpose of mastering this subject, but for every other purpose you will find that the power of concentration and study will be of great value. It will give ability that will be of benefit in every field of mental activity.

Psychologists have a law which is: "Spaced study fixes the matter more durably than continuous study. The repetition of the same material fixes it better in memory when an interval elapses between the repetitions."

This may be made more clear by an illustration. Professor Jost made several experiments as to the effect of spreading a study over several days. Each of two men studied nonsense syllables twenty four times. This was the result.

Distribution of the 24 readings	Total Score of Mr. B	Total Score of Mr. M
8 readings a day for 3 days	18	7
6 readings a day for 4 days	39	31
2 readings a day for 12 days	53	55

These tests were in memorising, which is not necessary with this study, since it is the principles, not the words, that you will wish to acquire. But the rule also holds in any kind of study. You will notice that one man in twenty-four study periods spread out over 12 days did three times as well as he did when the same amount of effort was spread over three days. The other man showed an even more surprising record, doing seven times as well when his twenty-four periods of study (each period of the same length) were spread over twelve days than when they were concentrated in eight periods a day for three days.

This should be sufficient evidence that if you wish to study this subject, or anything else, you can get the best results by not trying to study too much in a single day. The intervals also give you a chance to think over what you have studied.

Experience has shown that after a first reading of

a chapter of this book the daily study once or twice a day of each chapter for from fifteen minutes to probably half an hour for a period of ten days gives the best results in the case of the average person of intelligence. There are of course exceptions, in which a longer or a shorter period will suffice.

You must however, bear in mind that you have not mastered a chapter until you know all that is in it, and you have thought over what you have learned, and have sought to see how it can be applied to your daily life. You must also realise that this is a course of study, consisting of 24 chapters, or lectures, such as would be given by as many different professors to their students in a college. Therefore they are intended to be learned *one at a time,* and not mastered all at once.

It is not a book to be read from start to finish, even at several sittings. There should be no skipping about from one lecture to another, but the preceding lecture should be mastered, before the reading of the next is begun. If you do this your mind will not be confused, and attention can be fixed on the lecture in hand at the moment, with the proper concentration upon the lessons it teaches.

This work has been carefully planned so that it may be truly studied in the order in which the lectures are arranged. There is nothing haphazard in the arrangement, which is in thorough accord with the principles of psychology, as the science of the mind is called.

The principles of the Science of Culture, must be learned in accordance with a carefully thought out system—just as knowledge of any other science is acquired. This is the method followed in colleges, and at the "finishing schools" to which the girls of many of the best families go, and at which they devote all of their time to acquiring that expression of Culture which gives them poise and a tremendous social advantage.

Such instruction cannot be given without a real study of basic principles. If the study should require a year's time it would be well spent, and that would be half or one third the time that even a part of the information could be acquired by study, if at all, at any college or finishing school, or by means of the hundreds of books which would be necessary to cover even part of the field of this work.

It is impossible to do things with the grace of Culture without knowing why, and those who know merely the forms, and are ignorant of the spirit, are likely to make mistakes that will injure them in the estimation of people of Culture.

The great advantage that you will have in your study over the sons and daughters of families of Culture is that you can learn speedily what it has taken them a lifetime to learn. This is because you are studying with a serious purpose which increases your power of attention.

Attention is selective and must be directed to the

right things. When you study it must be with a desired object to be effective. Thus in reading a book you find the best result when you know just what you are looking for.

The reason that the reading of a story is easier than that of more serious books is that your attention is always kept because you are looking for something very definite, such as what happens to the hero, heroine and villain, and how the ending is to be brought about. In the meantime you are diverted by little things that help the progress of the story and entertain.

Some such similar plan has been followed in these lectures. The series is planned for a definite object, so that you may reach a goal for which you are striving. Everything in it is intended to aid you reach that goal. Your interest is held because you can feel that you are making progress. The little problems seem at times difficult, but you can solve them and when you do you feel that you are achieving something; you yourself note the progress you are making. From time to time easily remembered maxims, analogies, and little anecdotes are given that not only serve to impress the facts in your mind but hold your interest.

And you being a grown person and ambitious, and with a definite end in view, have always that purpose in mind and know what the study of the Science of Culture will bring you. Day by day you have opportunity to apply the knowledge you acquire, and

thus your ability to express Culture increases by practice in its expression.

One way to aid in study is to copy out in a note book points that impress you, then when alone and you have a few moments to spare you can get out your note-book and ponder on the thoughts you have collated. This will aid in impressing the lessons on your consciousness

You should also memorise the maxims from great authors that are given as sententious expression of the thoughts of hundreds of the wisest and most brilliant men and women who have lived. You may find opportunity to use them in writing or conversation; and when they come naturally and are not obviously forced into your remarks they will make a very good impression upon your hearers and readers. This is one reason why such maxims have been used freely. Many of them represent the crystallised thought of a life-time by the people who said or wrote them, and as such deserve very serious consideration.

The study of the Science of Culture also will give you endless topics for conversation. The anecdotes will bear telling; the ideas expressed are the point of view of those skilled in the expression of Culture.

But keep always in mind that, though this series of lectures is interesting it is, above all, a very serious study—the Science of Culture which brings mental and material satisfaction.

Exemplifications

Note Regarding Exemplifications [1]

It will be noted that each Lecture in this work is followed by exemplifications. It must be borne in mind by the student that these exemplifications are an essential part of this work. They are designed to give further information on various matters, that are discussed in the lectures themselves. Some of them also furnish practical means of applying certain lessons, and there are occasionally test questions for review. Their relative importance will be of greater or less value in individual cases. All of them should be read, and those that seem to fit the reader's needs may be studied.

When self analytical questions are given, as is the case from time to time, the work suggested should be done with conscientious thoroughness.

What is your Ambition?

You must have a fixed ambition, a purpose in life; something that you desire so much that you will make an effort to secure it. Without that a man's life or a woman's is as purposeless as that of a beast of the field.

Money is not an ambition. There is no doubt that money in itself does not bring happiness, being merely a means to an end; that is to say, the wherewithal for the purchase of some forms of happiness. Habit may and indeed does make it as difficult to keep a family for a man whose pay is $20,000 a year as it was when his pay was $2,000 a year. "For the majority of men, whatever their income, its suspension for a single month would mean, either bankruptcy, the usurer, or acute inconvenience," said Arnold Bennett.

[1] *Exemplification* (Rhetoric): An explanation that exhibits the theme by means of one of the specific parts.—Standard Dictionary.

This is why so many people do make money an ambition in so far as practising thrift to the extent of laying by for a rainy day—which is indeed a wise practice and is followed by people of Culture, since they appreciate the need of being free from an irksome dependence upon any individual.

Some definite goal must be set to be accomplished during life. Those who do not know where they want to go, go nowhere. The people who have won business or social success have always made up their minds what they wanted and have used every effort to get it.

What is your ambition? If you have none, get one. Choose one that is a little beyond what you really expect you can attain, and then when you have nearly gained it make it something a little more difficult. You can learn each day to do more and better anything on which you set your mind, and each week or year feel your ability increase. Get a notebook and write down these questions with your answers thereto:

1. What is my ambition?
2. What must I do before I can get it?
3. How shall I attain it?
4. When I have attained it what will be my next step?
5. How near am I now to my ambition?

When this has been written down you should from time to time examine the record, and note what progress you have made. And keep carefully in mind these things:

1. Opportunity knocks at least once at every man's door; it is the deaf and irresolute who allow it to pass by.
2. Unless a man has trained himself for his opportunity, when it comes, it may serve only to make him ridiculous.

3. Belief in Luck or Fortune is merely a relic of superstition. The scientist and the student of history say that the only effect that it has is psychological, as those who believe they are unlucky become timid, while those who believe in their luck become bold. Believe that you make your own luck; that you are your luck.

Believe in yourself and you will win, if you keep in mind the three facts stated above.

The secret of wonderful achievement has thus been summed up in a maxim by Goethe: *"Ohne hast, ohne Rast,"* "Without haste, without rest"; and, as he explains, without the heedless haste that defeats its own end, yet never with the rest that is mere idleness.

Applying Culture in Daily Life

In the practical application of the Science of Culture to your daily life there are four very important rules:

1. Make every possible use of what knowledge you have. Use every bit of it.
2. Make your thought always a little superior to circumstances. In that way you can control circumstances.
3. Gain all possible experience from the past as well as from the present. The present and future can be at most only a repetition of the past. You yourself and the people with whom you are in contact are a part of the universal laws that rule human conduct.
4. To be supreme in a contest when competition is as keen as it is to-day, you require every ounce of mental as well as physical strength. In all phases of daily life, as in a contest in the ring, decisions are as often won by a shade as by a knockout. To win you must not only

have a keen brain and the necessary knowledge, but you must also have the physique that endures, whatever shocks it may sustain.

Ten Rules for Success.

1. Know yourself—both in body and in mind; your physical and mental equipment.
2. Learn to control yourself so that you may do what you wish to do and not be the creature of happenings or dominated by individualities other than your own.
3. Do not indulge in excesses—either of the mind or of the body. Practice moderation and resist any temptation to self indulgence, especially in the emotions.
4. Cultivate repose.—From time to time view and review your conduct as if it were that of some other person. Study and analyse it. Find out wherein it is at fault and how it can be remedied.
5. Be cheerful.—Do not show a grouch even if you have one. If you do show a grouch you cut yourself off from the sympathy of other people. You must remember that no one wants to hear your hard luck story.
6. Conserve your energies.—Apply scientific management to your own activities. See that you make no useless expenditure of your nervous force.
7. Have an aim.—There is no use in scattering. Centre your mind and your efforts on one thing that you wish to bring about. Use all of your efforts to accomplish this. Do not be sidetracked by other things. Decide what is the one thing that counts for most with you, and forget the other things, except your necessary daily tasks.
8. Learn how to rest.—You cannot be at high temper tension always. Your mind, your nerves and your muscles

must rest so that they may be refreshed and ready to engage in their daily tasks with a new stock of vim and vigour that will bring victory.

9. Make friends by being tactful.—Take thought of other people. Learn to appreciate their point of view. This generosity will make friends for you, and will also enable you to become their masters, for they will appreciate your understanding of their problems and learn to come to you for advice.

10. Have an ideal.—Aside from your material ambition have one that might be called spiritual, that will in its realisation gratify not only your ambition for material things but that will make you strive for self development and perfection. Remember that however material may be the light in which we regard this world, behind everything and above it must be a spiritual aim to give us the full development of our many-sidedness.

CHAPTER II

BODILY EXPRESSION OF CULTURE

Outward Appearance of Culture

TO show innate Culture one must look Cultured. Your outward appearance gives an index to your possession of Culture and your power of its expression. As you thus judge others so they judge you and however you may try to overcome unfavourable impressions made on you by the poor appearance of any one with whom you come in contact, you know well that you are never able wholly to succeed. And so you must never forget for a moment that people are constantly appraising you by the accepted standards of Culture even though they might be unable to formulate their reasons.

The masses are able to appreciate Culture when they see it. Hence the leadership that comes almost unsought to so many men and women. The masses may not know the reason but a subtle something tells them that those who have innate Culture and express it are their superiors. For in each and every one of us flows the blood of aristocrat and peasant that has come as a heritage through long

generations of descent; more than this your soul itself, as many of the wisest believe, in previous incarnations may have been the mainspring of the corporeal bodies known in history by the names of famous men.

Secret of the Army Officer's Fascination

There cannot be a more palpable evidence of lack of innate Culture than a rude, unpolished, disordered, and slovenly exterior. What is the secret of the army officer's fascination and his welcome reception in the most select clubs which have army and navy memberships, that make it easy for him to gain admittance however long may be their waiting lists? Why is the army officer sought after by the belles for whose favours languishing swains in civilian clothes pine in vain? It is because his uniform is a badge of Culture and West Point devotes as much attention to instruction in the graces of Culture as it does to the arts of war. An unshaven face or the slightest spot on hands or clothing, calls for as severe punishment and more contumely than do most infractions of discipline. A West Pointer is not expected to be always perfect in a recitation but he must be perfect in bodily expression of Culture. Even the privates in the war under the severe aesthetic training of men themselves trained at West Point, came to have some of the dignity of bearing and all of the cleanliness and neatness of their officers and were often re-

ceived as equals in the hightest social circles. It is greatly to be regretted that many who had the benefit of such training have slouched so that no one would guess their possession of innate Culture. Such men are those lost to ambition and unworthy to maintain the best traditions of gentility and Culture developed in them by military training, and show a lack of self-discipline.

Divine Right of Culture

Bear in mind that in our army, and in the armies of all countries except those that lost in the Great War, birth or ancestry had little to do with making a man an officer. At West Point for instance, the cadets who in a year become social favourites and so continue during all the remaining years of their lives if worthy, are chosen from every rank of society. One might almost say the majority of them are the sons of bookkeepers, small shop keepers, mechanics, and even unskilled labourers—all sons of democracy unable to trace their lineage for more than a couple of generations, but so well trained at West Point in the expression of innate Culture, of which neatness is the corner stone, that they are at ease and respected everywhere as if present by divine right. And why not by divine right, for are they not there by the divine right of Culture?

"Snobbishness," say the envious. Yet the man who calls another a snob is generally a real snob himself at heart but too lazy to take the necessary

pains to improve himself. Often one's affectation of disregard for the opinion of the Cultured has the same impulse as that which made the fox declare that the grapes beyond his reach were too sour. If man would but use his mind no grapes would be beyond his reach.

Man's mind can bring anything within his reach. This is the story of the world and its progress, and that of individuals and their progress. Nearly all men who in later life are described as "born to command" were born the sons of fathers who never did command, and mothers whose cherished dreams of glory for the infant in their arms never dared vision the heights that their sons finally scaled.

A man (or woman) with sufficient determination may give himself a training nearly equal that which he would receive at West Point. But it requires effort both physical and mental, though more mental than physical for Culture begins within. The body is but the external expression of the mind that dominates it. Culture like health is a condition over which the mind has control.

Expression of Mental Attitude

How mental attitude actually modifies the human body is explained clearly by an illustration given in one of his lectures by Professor Hunt, the great English authority. He takes the case of a person whose dominant idea (consciously or unconsciously

expressed) is a bad temper. It is not to be supposed that any one will give way to anger with a smile on his face. On the contrary his facial expression will correspond with his ideas. This is accomplished by the necessary muscles coming into action and with use the muscles are developed. Thus the individual in a perfectly obvious manner is writing one aspect of his mentality permanently on his face. In fact he is advertising himself by his facial expression for what he is.

Carry the analogy still further in other directions and gradually it will be realised it is no figure of speech to say that the mental pictures act as patterns for the moulding of the body. At first the statement may sound far-fetched and fantastic but as soon as the intermediate steps are supplied it is evident it could not be otherwise.

Culture demands a serene face, changing to a soft and gentle smile that shows content with the world and confidence in yourself and in others. Your face must show good humour and give the impression of peace in the mind and emanate good will toward men. But avoid the standardised smile of the circus acrobat, or the offensive meaningless grimace of the hypocrite.

The outer condition being a sign of the inner, you express yourself first of all in your body. If through sheer neglect a man or woman is unclean, he or she is repulsive like the uncut diamond hid-

den in a mass of dirty blue clay which, when its innate Culture is developed, becomes a jewel for which empires wage wars.

"It is the law of our constitution," says Emerson, "that every change in our mental attitude instantly indicates itself on our countenance and carriage, as the lapse of time tells of itself on the face of a clock. We may be too obtuse to read it, but the record is there. Some men may be too obtuse to read it, but some men are not obtuse and do read it." People of Culture whom you meet look instantly for these signs. They are right in believing that as you treat your body so you will treat your house or theirs, and your social acquaintances or friends.

Here are the words of the Bible on this point: "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?"

Thought Rules the Body

You are superior to your body and your body is what you make it by the power of thought. Mere thinking may seem as unsubstantial as the wind, because like the wind it is invisible. But it is more powerful in its results than the wind itself. From thinking, everything accomplished by man first springs. The Pyramids, the Cathedral of Milan, Brooklyn Bridge, the Subway, The Panama Canal, and the electric light—all the great triumphs of science and art were first conceived in thought and

then externalised by patient effort. To every man or woman who will learn the lessons and apply them patiently and conscientiously the expression of Culture is possible.

Continually concentrate your mind on expressing externally your innate Culture. This must be done not only in the presence of others but alone so that in the presence of others it will become a fixed habit and an unconscious thought in the subconscious mind which will keep your thoughts fixed in that path whatever else may be in mind beside. Say to yourself, "I have innate Culture. I will express my Culture."

> "What's female beauty but an air divine
> Through which all the graces shine?
> They, like the Sun, irradiate all between;
> The body charms because the soul is seen."

Even in ancient China, Confucius declared that "By nature we nearly resemble one another; condition separates us very far." The care of the body is surely one of these conditions, as it is said that a headache or toothache has often changed the history of the world. Men, and women too, are indeed influenced by their bodies, and you know it. If circumstances determine the contents of the mind, then surely we must admit that physical circumstances such as the care of the body must be among the most important determining factors. Because some geniuses are slovenly is no reason why the one who

aspires to be like them should imitate their blemishes. Almost every one's individual experience shows people who have risen from their environment through first having attracted the attention of those worth while by their cleanliness or other bodily expression of their Culture.

Defining Beauty

Beauty being then such an important part of the outward expression of innate Culture it is well at the outset to define what is meant by it. Wrongly there has arisen in the last two or three generations an impression that the word chiefly means facial beauty, and it is to this that Byron refers when he speaks of the "fatal gift of beauty." Probably it is due to the fact that during that period the face alone of the body was revealed, and only "little feet" peeped in and out from the dainty petticoats of the heroines of the poems of Sir John Suckling and Congreve, while men who before that period wore knickerbockers, took to trousers first in the days when the ostentatiously democratic president Jefferson wore them to show his contempt of aristocratic notions. From that time, through the era when Dickens says Americans went to such extremes as to put pantalettes on the legs of pianos, the body became more and more swathed with its graces unguessed.

But in the time of the Greeks who worshipped beauty more than has any other civilisation, the face

was regarded as but one of the many parts of the body that might show beauty—though it was facial beauty that Socrates meant when he declared that beauty was a short-lived tyranny. Beauty of face is a wonderful thing and is worth caring for and preserving, but it is not as valuable as a personal asset as those who do not possess it believe.

The woman who possesses beauty has that which makes her envied of all women, but with the envy often comes hatred and calumny. When one considers that wise Minerva, and Juno, queen of the Gods, could not forgive Venus her superior beauty it is not surprising that mortal women are as jealous. They may be "sisters under the skin," but they can't forgive the possession of a better chin. And the Judgment of Paris was not made from photographs of pretty faces as in a modern newspaper "beauty contest" but from actual sight of the undraped contestants.

A good definition of beauty is that of Professor Shairp, who in his learned study of "Moral Motive Power" wrote: "Beauty comes we scarce know how as an emanation from sources deeper than itself." And this is what makes beauty so hard to hold to closer limits of definition. For there is an optical illusion about every one we meet, and there is the beauty of infancy, beauty of youth, beauty of maturity and even beauty of old age. Each powerful in its rightful possessor, but out of place to the age to which it is unsuited and unbecoming.

Expression of Innate Culture Creates Beauty

It is not surprising therefore that some of the women accounted beautiful, and men considered handsome, have not possessed perfect features. Better than that they have possessed ability to express their innate Culture so as to create the optical illusion to which we have just referred. It is in your power to do the same by constant attention to detail and by making the most of nature's gifts so that an aggregate impression of innate Culture may stifle the thought of any slight imperfection which thus escapes attention, or if observed is considered a triviality. A charming smile, a set of good teeth, a fine head of hair and a good figure can make almost any one forget facial shortcomings, while a general bodily expression of Culture sweeps all before it, all conquering, and it is within your reach if you but *will* it, day in and day out, alone as well as in the society of your fellow men and women. Most important you should remember that Culture will always supply absence of beauty but beauty cannot supply absence of Culture.

Beauty has been a positive handicap to many men. And as for women, the greater number of the most popular in business, society, stage and motion pictures are not perfect in beauty. But they have "personality." This is what Culture gives them and can give you.

You can best realise the power of the body in the

expression of your innate Culture, by reflection that in all activities, from manual to the most intellectual, the body is involved. There is no doing without it. There is no excellence of achievement attainable without training one's body or without disciplining and ordering the needs and impulses which have their basis in its organisation. "One might," said Dr. Hoernlé of Harvard University, "almost sum up the task of education, moral and intellectual, in the phrase, 'learning to make the most of one's body.'" And that is the purpose of this and the next succeeding chapters of this work.

All things are perfected by a gradual transformation and attainment, like the change of the caterpillar through the successive stages of its transformation into a butterfly. Progress may be a growth uneven and inappreciable, from day to day, to yourself and those with whom you come in contact but suddenly it is made by leaps and bounds so that almost any day the ugly duckling may awaken to find itself a swan.

Cleanliness—First Requisite for Bodily Expression of Culture

The first requisite obviously, to the attractive bodily expression of innate Culture, is cleanliness. Appreciation of that fact was shown by the Roman Rhetor Porcinus Latro when he declared that a lady should bestow only as much care upon her toilet as would keep her from looking dirty and that when

she met men she should be rude so as not to be encouraging. Effective methods of course, but they would find no favour with women of to-day; while as for the men, between Seneca's horns of dilemma, "it is hard to keep a wife whom every one admires and if no one admires her it is hard to keep her yourself," they would choose the wife whom every one admires. Certain it is that neither man nor woman can command respect, to say nothing of admiration, without devoting the necessary attention to the toilet.

Cleanliness is Next to Godliness

Most important of all is the daily bath, without which no one can be really clean, nor either feel or express Culture. The bath in the Orient from which we derive the custom is a religious rite; the idea being that any one who was unclean in body was unworthy to enter into the Temple to worship God. In the ancient Jewish and other churches, the purification of the soul was signified by the washing of the body. Mohammed borrowed the custom and incorporated it as a part of the religion that he founded; but before that time it was a rite of the Hindoos and the Persians, who are yet strict in its enforcement. The more mystical the old religions, the more was emphasis laid upon ablutions.

The cleansing of the body meant the purification of the soul, and is practised to-day by those of Culture who know that the Talmud rightly declared that Cleanliness is next to Godliness.

Those who have formed the habit of a daily bath will be unwilling ever to give it up.

It is best to take two baths a day. Take a warm one in the evening for cleansing purposes using a good soap, preferably castile or a soap of vegetable oils. Less expensive and nearly as good are the floating soaps, but you should bear in mind that poor soap is a foolish economy. Scented soaps, unless the most delicate, are taboo to persons of Culture and seldom have as great cleansing efficiency. Those with a skin that is harsh and dry—that is lacking in oil—should use soap sparingly. Otherwise you can't use too much soap and the water must be warm for without warm water and plenty of soap you cannot get yourself clean and remove the evaporated remnants of the pint and a half of perspiration, virtually the same as urine, that exudes through the pores of your skin each day. Be specially careful to wash the hair under the arms; it is there that one perspires most freely, while the sebaceous glands pour their secretions of disintegrated cells into the hair follicles which thereby lubricate the hair.

Every morning take a cold bath if the system is vigorous enough to stand it. It is an unequalled stimulant. This is the reason that more and more men who belongs to clubs where there are swimming pools take also a swim or a shower at the end of their day's work. If you can not do this it would be well to take a bath before dinner, after going home. If you change your underclothes once a day this is

really the best time to make the change as the splitting of the day's wear by the night ventilation will leave these clothes feeling still fresh in the morning when you begin the day. Also if possible change to other outside clothes for the evening (not necessarily dress), and you will be surprised at the restful feeling it will give you, and how it will change your thoughts from business worries and put you in fine shape for the evening's relaxations and the duties of the following day. It costs a little time and perhaps a little money to keep fresh and clean, but from a purely mercenary standpoint of increasing your business and social efficiency, it is a good investment.

When a Bath Tub is Not Accessible

The fact that no bath tub is accessible is no excuse for not taking a bath. Put a towel on the floor and take your bath standing up, using plenty of water and a washcloth; scrubbing every part of the body and then rinsing yourself with fresh water. If you have running water you can get a first-rate substitute for a tub. If not, either have plenty of water brought to you or go get it yourself. In any event wash the body carefully from the neck to the feet.

A sponge will serve if it is large and kept clean and it can be used as a substitute for a shower. It is better to use a washcloth than a small sponge, as the cloth is for scrubbing purposes and really to cleanse,

while the small sponge applied to the body would produce only local shocks if used with cold water. A washcloth should be frequently laundered.

Above all do not look on the bath only as a necessity, although it is one. It is easy to make it a luxurious delight and if you have a bathroom of your own keep it neat and clean.

As a hostess remember that every one who makes use of your bathroom for any purpose, will find therein an accurate index of your ability to express your innate Culture. So keep even the toothbrushes out of sight and let no things more intimate be visible.

Expression of the Hand

Each part of the body needs its own particular care that it may express its owner's innate Culture. Every one knows that the hand is as expressive as the face; successful business men and social leaders know, in truth, that it is even more expressive, and they watch the hands of those with whom they come in contact, for the expression of the face is much more susceptible to control than is that of the hands. "Other parts of the body assist the speaker but the hands speak for themselves. By them, we ask, we promise, we invoke, we dismiss, we threaten, we entreat, we deprecate; we express fear, joy, grief, our doubts, our assent, our penitence; we show modesty, profusion, we mark number and time," said Quintilian nearly two thousand years ago and it is as

true now as then. Lord Beaconsfield said that a woman carries a beautiful hand with her to the grave while the memory of her beautiful face may have vanished.

Palmistry may be true or a fanciful conception, yet it is undoubtedly true that whatever else may be read in the hand, it is infallible in telling whether or not the owner's innate Culture has been developed. No person whose hands are not well cared for is welcome at the table of a host or hostess, nor will be tolerated except for the strongest business reasons even as the guest at the most informal restaurant luncheon.

Care of the Hands

So get a good stiff nail brush, use it every night, and if employed during the day keep one at the office to use after you finish work; or if at home use it before changing for dinner. You can't get your hands clean without it. You can manicure yourself as well as a professional manicure and you can get a manicure set that will answer every purpose for less than a dollar. Plenty of warm water and soap, an orange wood stick, and nail file will do. Long pointed finger nails are considered bad taste nowadays. Most men of Culture prefer that their nails should not be polished and visit a professional manicure not more often than once a month. The woman who has no maid can care for her own hands

and need not go to a professional more frequently. One thing is of greatest importance and seems an almost unnecessary admonition: Do not pare or clean nails in public or in the office.

Care of the Feet

Hindoo sages make much of washing between the toes. They say that the dirt which lurks there is the most evil of all the secretions of the body. There are indeed none more offensive and the fact that the foot is hidden is no reason for neglecting to keep it clean; for the person of Culture must express Culture as much in the parts of the body hidden, as those exposed to view. It is a mean man who tries to cheat himself in his expression of Culture, and he who is a hypocrite striving to deceive himself will not be successful with others.

The light springy step that marks the Cultured can only come from a well cared for foot. No part of the body is more appreciative of attention. It is a good plan to massage a little olive oil in the feet after the bath and then dust talcum powder over them and between the toes. You will be surprised at the result. And common sense of course demands that a chiropodist be visited at the first appearance of a corn. Be sure it is a good chiropodist for one that is unskilled may maim you for life. Always clean and trim the nails of the foot as carefully as you would those of the hand.

Care of the Face

After the body has been attended to, the head receives attention; first of all the face, which demands the most painstaking care. Few people retain the delicate complexion of childhood. The dust and soot of the city, or the sun and wind in motoring, cloud the skin and rob the cheeks of the colour that is the heritage of health; but care can remedy in a measure the loss. A skin kept perfectly clean is usually a pretty skin and makes a face attractive even although the features may not be regular.

Soap is often harmful to the skin of very tender faces. Many women have never used soap or water on the face since reaching maturity, and yet are always clean and have splendid complexions. The ancient Greeks, noted for their perfect skins, never used soap but were massaged after the bath, by slaves, with vegetable oils, which cleansed the skin and left it clear and soft as satin. In these modern days we can have the clear satin-like skin of the ancient Greeks by doing for ourselves what their slaves did for them.

You think your face is clean after a bath, but try rubbing in a cleansing cream or olive oil, the best of all cleansers, and then rub the face hard with a soft cloth. The result will astonish you; the cloth will show that the oil has cleansed the pores, and your skin will be fresh and brilliant. Then lightly massage with the tips of your fingers, always with an

upward stroke; wipe the face and dust on a little powder. Pass your palm over your face. You will be surprised at its satin-like softness.

After caring for the face it would be well to massage the hands and arms with olive oil or cold cream, especial care being given to the cuticle about the finger nails; the oil keeps it soft, adding to the beauty of the nails.

Athletes of Ancient Greece

Many men imitate the athletes of ancient Greece in the use of olive oil and thus keep their skin soft and clean looking. It is constantly used by the trainers at the best athletic clubs to keep the skin of their charges in good condition. A man with a clean healthy skin is attractive to men and women alike, and it goes far toward making the good "first impression" that counts for so much. Cleansing his skin with olive oil will help a man to regain the clear skin of his boyhood days, restoring the softness that vanishes with the passing years.

Whether you are a man or a woman, if the day is cold and windy and you are going out apply a little oil or pure cold cream to your face rubbing it in until it all has disappeared. As a rule face powders are harmless if applied in moderate quantities. If you can do so unobtrusively wipe the old powder off before applying more; the fact that it is invisible is merely proof that it has taken the colour of the skin and of course the powder may clog the pores and

interfere with perspiration which is necessary to keep the skin clear and healthy. Apply powder sparingly; avoid a "marshmallow nose."

Use of Rouge and Lip-Stick

If a woman wishes to use a little rouge she should apply it carefully; don't rub it on in a patch on your cheek bones. Remember where the roses bloom on a child's face. There are no hard lines in nature. With the ball of your forefinger blend the rouge carefully with the complexion, always holding a mirror so that the daylight, the stronger the better, falls on the face. You can then see yourself as others will see you. Better use too little rouge than too much.

If you use a lip-stick be sure to rub it in thoroughly so it is not too apparent. If you use too much it will attract attention, and if you draw a cupid's bow be certain that you do not make it too extravagant. What looks well on the stage at long range will not stand the close inspection of your vis-a-vis.

> "We understood
> Her by her sight; her pure and eloquent blood
> Spoke in her cheeks and so distinctly wrought
> That one might almost say her body thought."

as Dryden wrote in his beautiful memorial tribute to the famous Mrs. Elizabeth Drury.

Do not let your husband see you smearing cold

cream on your face at night, and remember that no gentleman likes to see the lady with him powder her face or use rouge or lip-stick at the table or in public places, though he may be too polite to say so. If necessary to powder go to the ladies' room or carry a small cotton pad, saturated with powder, in your handkerchief; in this way it can be used without being too obvious.

On Shaving

There is no possible excuse for a gentleman not shaving daily. He cannot look clean without doing so and his failure to shave is noticed instantly. A witty New York clubman says that a single man should shave in the morning and a married man at night. The morning is of course the best time for shaving, but when changing for the evening you should carefully note whether you still look perfectly "clean." If not you should give yourself a "once over" with your razor. It is best to shave yourself not only because it saves time but because danger lurks in many shops where skin diseases are contracted. Men of Culture usually shave themselves even when they have valets.

Whether you shave yourself or the barber shaves you, be sure to use no bay rum and no perfume; only a little witch hazel, and powder if necessary. Do not allow a barber to apply hot towels to the face or use one yourself. They give a transient appearance of freshness perhaps, but the hot water relaxes the

muscles and makes the flesh flabby. Hot towels are the unguessed cause of the puffiness of face that is found in some otherwise well groomed men.

Do not let any woman see you shave. Max O'Rell, the witty Frenchman, said that a woman's love for her husband must be great indeed if she can continue to love him after seeing him shave. Take one good square look at your face as a whole sometime when you are about half shaved and you will realise that his observation is more than a mere witty saying.

It is undeniable that some men look better with a moustache and so wisely wear one even in these days of clean shaven faces. But a moustache requires constant care. It must be kept carefully trimmed. If a man shaves himself he must take care to shave close to the moustache, else the ends growing naturally downward give the mouth a "hang-dog" look. A well groomed man goes about his work with vigour, his clear well kept body gives him confidence in himself and therefore inspires confidence in those with whom he comes in contact.

Care of the Eyes

If the eyes are perfectly healthy it is not necessary to bathe them continually. If they feel tired a drop or two of Boric acid should be put in them with a dropper. This is the effective element in all of the good eye-lotions that are on sale and is the basis of the oculist's prescription. It is unwise

to trifle with the eyes so use nothing else except on advice of an oculist. Most trouble with the eyes is due to lack of glasses or the use of unsuitable ones. Don't be afraid to wear glasses. They are no sign of age and add to the appearance of most men and many women.

Stooping is one of the worst things for the eyes. Obviously a man or woman of Culture holds his or her head erect. Dark rings around the eyes indicate sluggish circulation or blood changes. "Bags" under the eyes, as swelling or puffiness is called, is generally the sign of internal disorder. If a cathartic does not remove such symptoms of ill health, consult a physician. If veils are worn they should be thin with a very large mesh, as very thick or dotted veils are bad for the eyes.

Use of the Handkerchief

The one place where a man can use powder to best advantage is on his nose, to remove the oily appearance. Naturally he must use it judiciously so that it cannot possibly be noticed. Don't use nasal douches or put any water in your nose except on the advice of a physician.

Always blow your nose in privacy. Handkerchiefs were not tolerated at all in polite society until one of the French queens became afflicted with catarrh. Even now the man or woman of Culture makes as little display of the handkerchief as possible. Avoid blowing the nose in public unless absolutely neces-

sary. If possible, excuse yourself a moment and use your handkerchief in privacy. You can do this by taking a step or two to any spot where this necessity can not be observed.

Care of the Ears and Teeth

The less you touch your ears the better except to keep them clean, and remember that your mother found dirt behind them when you were a boy that astonished you by its volume.

Let not the sight of unclean teeth detract from your words; for a smile that reveals the pearly gates through which they issue makes wit of many a commonplace remark. Our teeth make our expressions and give to our faces an air of firmness or irresolution.

Clean the teeth night and morning using any good dentifrice, and at least once or twice a week use prepared chalk or a carefully chosen powder. If possible always use dental floss or a soft toothpick after eating, but remember that the man or woman of Culture will endure actual agonies rather than use a toothpick in public. The abominable gold toothpick was necessary only before the days of modern dentistry. Nowadays a man who finds he has to use a toothpick often, goes to a dentist who fills the cavities that are lodging places for particles of food and nurseries for the breeding of germs.

Proper care of the teeth will usually insure a good breath if the stomach is not disordered. A bad breath is one of the greatest afflictions which a person can suffer. But it is merely a symptom and can always be cured. Its most frequent cause is dyspepsia, either gastric or intestinal. A clean sweet breath is like that of Juliet's, which Romeo called "honey"; or like that of Evangeline's, which Longfellow compared to the delicate scent of new mown hay. A bit of orris root is the best breath perfume. Chew a bit of it in the morning before leaving your room. Also at other times, privately if necessary. Its advantage is that its use is not as easily suspected as that of cloves or any of the various forms of mint. Many people have a very strong objection to the smell of peppermint. People of Culture do not eat onions if they are to be in the company of others, for to many people the odour is most offensive, and regard for their sensibilities is of course more important than any gratification of appetite for any kind of food.

Whether your breath is sweet or not, *never* breathe in a person's face.

Care of the Bowels and Kidneys

Every morning gently wipe off the tongue with a damp cloth, as many microbes and impurities find lodgment in the cavity of the mouth. Rinse the mouth well and then drink one or more glasses of

hot water. For that matter drink as much water as you can all day long. It is the best way to remove impurities from the system and as eighteen ounces of water are exuded in perspiration, aside from that emitted by the ordinary channel, its necessity for the preservation of a healthy skin is apparent. A healthy skin and a clean breath are impossible unless you drink plenty of water and keep your bowels open. Avoid patent medicines. The laxatives are simple and each has a different purpose. Seidlitz powders and other magnesia salts or compounds draw out the superfluous water and flush the system; castor oil or mineral oil are lubricating and prevent the formation of noxious masses in the intestines. (Note carefully details given in the exemplifications at end of this chapter.) Pure water is one of the best kidney medicines in the world.

Best for the health is a mind full of content and determination to make the most of the innate Culture you possess. No one now doubts the important part that the mind has in the control of one's health. This very matter of bad breath that we have been discussing is largely due to one's mental state. Mental emotions, especially those of anger and even evil thoughts, are so powerful that they may prevent the normal elimination of waste products, so an extra burden is then thrown on the lungs with resulting foul breath.

Care of the Hair

We now come to woman's "crowning glory." In order to be beautiful the hair must be kept scrupulously clean and should be dried in the sun, whenever possible, to restore its sheen. The hair becomes dirty because of the oils previously alluded to that are carried in its follicles. To restore this oil, soaps of vegetable oil or vegetable shampoos are used, and then the hair is repeatedly rinsed in cold water. The woman truly desirous to express her innate Culture needs no more instruction about how to wash her hair than the man needs about how to shave. In both cases thoroughness is the one great essential.

If a woman uses curlers, or has the good sense to use well matched hair of others to supplement her own deficiency, she should never let any one except her maid or hair dresser see her wearing them or glimpse her without her detachable hair, for the same reason that Max O'Rell gave in regard to a man's stupidity in permitting his wife to see him while shaving.

One of the most successful physicians in New York speaking with admiration of his mother tells that although he knew that she used curl papers, he never saw her wearing them. When he returned late at night and went to kiss her good-night she would not let him turn on the light, fearing to de-

stroy his daytime picture of her. But when he went to see his aunt unexpectedly, everything was in confusion; clothes thrown over chairs, bureau drawers half shut, and she herself generally in a kimono—except when company was expected. Then what a change; his aunt was beautifully dressed! His memory of his mother is a perfect picture of a dainty lady always neat and with her hair prettily coiffed, but his alternate glimpses of his aunt as a beauty and a sloven, have left an impression in which he sees a vision of kimono and curlers, that obliterates all other memory of her.

As for a man's hair, he need only keep it well brushed and well combed and have it trimmed at least once every other week or, if it grows rapidly, once a week, setting aside a certain time on a certain day for that purpose. No one notices when a well groomed man has had his hair cut any more than that he has just washed his face and hands.

In having your hair cut go to a good barber, preferably the same one every time, and have him cut your hair straight down the back of the neck on either side; never permit him to cut it "round" across the bottom.

Don't, unless long practice has made it necessary, let the barber shave your neck; don't let a fringe of hair hang over a bare neck, and avoid any such abomination as the "Hindu" haircut or the closely cropped hair of the convict.

Care of the Boudoir

We have given a glimpse into what might be called the typical boudoir of the average woman who is known for her expression of Culture, and of the man who moves in every class of society by virtue of the same quality. Bear in mind however that not all of these people by any means have maids or valets. Many of them are poorer in this world's goods than the average skilled mechanic. But they all have time to devote to cultivating their innate Culture, and unconsciously impressing it upon those with whom they come in contact. The woman of Culture who is her own maid is most exacting in insisting on good service from herself when acting in that capacity to herself. People of Culture are as careful of their personal habits and the care of their body as if other people of Culture were present. Their Culture is innate and they could not find happiness or peace of mind if a slovenly thought or expression was suffered in private.

The woman of innate Culture, who is not only without a boudoir, but even the one who shares a hall bedroom with a roommate who is not inspired to high ideals because of the lack of Culture, should not be discouraged on that account, even though upon her falls the task of keeping the little room as neat and clean as if cared for by the most immaculate of dainty maids. And her personal appearance,

and expression of Culture thereby, is within the control of her will; for we must all bear in mind that in these days of ups and downs of fortune many women of gentle birth are compelled by circumstances to dwell in humble lodgings, but they never forget their Culture and those who see them would be unable to guess whether their dainty *toilettes* had been effected in a luxurious Fifth Avenue boudoir or in a small hall bedroom.

Importance of Environment

The expression of innate Culture will increase day by day if persisted in with the conscientious effort that anything of such paramount importance deserves. All actions and attitudes of children are graceful because they are the immediate offspring of movement without affectation, and free from all pretence. They bespeak the common line of illustrious ancestors whose blood flows in every one's veins. As they grow up their environment may stifle the expression of their innate Culture, but it is the duty of those striving for Cultural expression to strip off the artificial habits acquired through hampering environment, and like little children learn lessons anew and in the right way.

Most of all remember that the body may be compared to a beautiful lantern which would be unseen in the dark were it not for the light that shines through. So within the body, however beautiful it may be, there must be a soul striving to express its

innate Culture and a directing mind that bends everything toward that end.

Exemplifications

Tests of Health

Tests of health are:

Neither fat nor lean but the correct mean.

The clear eye.

Clean, soft, unwrinkled skin.

Elastic arteries.

Freedom of the urine from signs of diabetes, Bright's disease, etc.

Freedom from constipation.

Freedom from biliousness, indigestion, etc.

Right action of the heart.

All these are most intimately connected, especially by the blood, which flows through the body carrying, feeding, and removing refuse.

A recent writer has described health as

Spirit controls		Body
Mind Intellect, desire, will controls	not	Mind
Body		Spirit.

There cannot be perfect health if there be not desire for and tendency toward purity and general self-control, patience and calmness, open-mindedness, helpfulness to others; and if that be possible contentment and happiness.

First Principle of Bodily and Mental Health

The great majority of health disturbances are due to constipation. It has also been found to be the cause of most mental depressions, the poison interfering with the proper workings of the brain, and poisoning the mind as well as the body.

While most people continue to use drugs to cause regularity in bowel movements, the medical profession now disapproves of their use. In an article in the *New York Medical Journal* in 1921, Dr. Arthur H. Hopkins of Philadelphia, one of the leading authorities on the subject, summarised the viewpoint of physicians and denounced the habitual use of cathartic medicines, for these establish a habit and the sufferer soon finds that he cannot do without them. "A daily dose of salts of any kind is an insult to the stomach," wrote Dr. Hopkins, "abuse of cathartics inevitably leads to chronic constipation."

The most important point is to establish the habit of regularity. A glycerine suppository or an injection with a syringe of one or two ounces of olive oil will often be of help in establishing regularity without the use of drugs.

But the bowels usually can be regulated by a little care with the diet. The trouble with many people is that they eat too much of highly refined food. What they need are such vegetables as spinach, cabbage, cauliflower, and carrots, also fruit and bran.

Water also should be drunk before breakfast and throughout the day.

In cases where a laxative is absolutely needed, castor oil, mineral oil, cascara, and senna are the best. Seidlitz powders and other magnesia salts should be used sparingly and

only in emergency. Pluto Water and Red Raven splits are solutions of magnesia salts, and most natural purgative waters are also fortified with them.

Constipation can almost always be benefited and prevented by certain exercises. The amount of exercise should be increased by degrees. Each movement should be done a few times at first, and the number of times can be increased by two or three daily. Give up *any* exercise that disagrees with you. Remember that the same exercise is not always good for everybody.

Following is a compilation of those that have been recommended by the various specialists who have been most successful in the treatment by means of exercise:

1. Gossman's establishment at Wilhelmshöhe, Germany, has its patients go through the following: Stand with hands on hips and heels together and feet at an angle of 45 degrees, or else sit down with your hands on your hips; your legs must be rigid below your hips and your trunk must be rigid above your hips. Now bend your trunk above the hips as if it were a single piece, first to the right and then to the left, then backward and then forward and last of all a rotary movement.

2. Stand as in previous exercise but as you keep the rest of the body still draw one leg up. The knee is to go in the direction of the hand which is on your hip. This exercise should be done briskly. It is as if you were trying to kick with your knee a football which is on the level with your waist. Then the movement can be made further around to the left and then to the right. That is to say you can kick the knee up in different directions as far as you can comfortably go.

3. The next is to hold a stick in your two hands and then

put one leg over it. This quick stepping over the stick is an excellent exercise.

4. The MacDonald-Smith exercise, which calls for little exertion, is to sit on the floor with your hands clasped around your knees. Now unclasp your hands and let your knees jerk forward. Then pull up your knees sharply, and clasp your hands over them again.

5. Eustace H. Miles, formerly Racquets champion of the world, and who in 1900 won the American championship in Squash-Tennis, and is an eminent British authority on physical culture, suggests the following: Lie down on your back in some soft spot and put a small cushion under your head. Cross the arms, bend the knees slowly upward. Then roll over, first to the left and then to the right. After this, while you are still lying down, press your abdomen, then remove your hands and let the abdomen come up again, or else punch the abdomen gently.

Average Height and Weight of Men and Women.

The table opposite, compiled by the Association of Life Insurance Medical Directors and the Actuarial Society of America, tells what you should weigh in accordance with your age and height.

These weights are for persons without shoes and without coat or vest,—which weigh from 3 to 7 pounds, depending upon the individual and the season of the year.

The Causes and Cure of Fatness

Some excess of fat is good for us, but a very small excess supply is generally quite enough. More than this either is uncomfortable or perhaps will become so.

There are at least three causes of fatness if we make the word fatness include the appearance of fatness.

HEIGHT AND WEIGHT OF MEN

	5 ft.	5 ft. 1 in.	5 ft. 2 in.	5 ft. 3 in.	5 ft. 4 in.	5 ft. 5 in.	5 ft. 6 in.	5 ft. 7 in.
15-19	113	115	118	121	124	128	132	136
20-24	119	121	124	127	131	135	139	142
25-29	124	126	128	131	134	138	142	146
30-34	127	129	131	134	137	141	145	149
35-39	129	131	133	136	140	144	148	152
40-44	132	134	136	139	142	146	150	154
45-49	134	136	138	141	144	148	152	156
50-54	135	137	139	142	145	149	153	157
	5 ft. 8 in.	5 ft. 9 in.	5 ft. 10 in.	5 ft. 11 in.	6 ft.	6 ft. 1 in.	6 ft. 2 in.	6 ft. 3 in.
15-19	140	144	148	153	158	163	168	173
20-24	146	150	154	158	163	168	173	178
25-29	150	154	158	163	169	175	181	187
30-34	154	158	163	168	174	180	186	192
35-39	157	162	167	172	178	184	191	197
40-44	159	164	169	175	181	187	194	201
45-49	161	166	171	177	183	190	197	204
50-54	162	167	172	178	184	191	198	205

HEIGHT AND WEIGHT OF WOMEN

	4 ft. 11 in.	5 ft.	5 ft. 1 in.	5 ft. 2 in.	5 ft. 3 in.	5 ft. 4 in.	5 ft. 5 in.	
15-19	110	112	114	117	120	123	126	.....
20-24	113	115	117	120	123	126	129	.....
25-29	116	118	120	122	125	129	132	.....
30-34	119	121	123	125	128	132	136	.....
35-39	122	124	126	129	132	136	140	.....
40-44	126	128	130	133	136	139	143	.....
45-49	129	131	133	136	139	142	146	.....
50-54	131	133	135	138	141	144	148	.....
	5 ft. 6 in.	5 ft. 7 in.	5 ft. 8 in.	5 ft. 9 in.	5 ft. 10 in.	5 ft. 11 in.	6 ft.	
15-19	130	134	138	141	145	150	156	.....
20-24	133	137	141	145	149	153	157	.....
25-29	136	140	144	148	152	155	159	.....
30-34	140	144	148	152	155	158	162	.....
35-39	144	148	152	156	159	162	165	.....
40-44	147	151	155	159	162	166	169	.....
45-49	151	155	159	162	166	170	173	.....
50-54	152	157	162	166	170	174	177	.....

First, there may be too much fat and oil in the system—fat and oil such as we burn in the fire.

Second, there may be too much water—which would fizz in the fire.

Third, there may be too much fermentation, and gas,—flatulence.

Some of the outward effects of all three kinds may be very similar.

Fatness is also a cause of further fatness. The fatter one is, the less one is able to get rid of one's fatness. It becomes harder to move. The blood moves more slowly and becomes more sluggish, and so the excess is gotten rid of more slowly than it would in an ordinary person. There is another reason too. Sugar-mania is akin to alcohol mania. Many of those who are fat will feel the desire, if not the craving, for fattening foods.

Now as to the cures. Of course it is to be assumed that if the fatness is due to constipation the person who is fat will have sense enough to keep his bowels open. If the person who is fat suffers from a depression it is safe to assume that he is constipated. So terrible is the depression which constipation may bring that at the time few can be convinced or believe that the cause is so simple. They are sure that the world is altogether wrong. Anything is better than this depression, even the use of some aperient medicine.

All three causes have their corresponding cures. But all three kinds of fatness can be partially or wholly cured by a diet of small quantities of dry food, mainly pure proteid, and by heat, especially by perspiration through exercise in games or athletics, or by water or air treatments. If we eat and drink very slowly, there will be less tendency to over-

eating and over-drinking; we should be more inclined to stop when we have had enough.

The fatness due to indigestion may be reduced by slow eating.

1. Taking fermentation first, we have among the best cures,—besides slow eating—fasting, and the avoidance of indigestible foods (for instance badly prepared potatoes and other roots), cabbage and other stalks, and sugar. But we should not give up proteids and salts. They seem to be all important.

Other helps are hot water, the first thing in the morning, and the last thing at night, hot compresses and the special exercises for constipation, as given on preceding pages.

2. Where the fatness is due to water, water should be avoided at meals. When thirst is felt, lemon should be added to the water and, in any case, the water should be sipped rather than swilled. Homburg salts which are a mixture of salt and bicarbonate of soda, and therefore can be easily made at home, might be taken in the early morning. They will probably reduce this kind of fatness considerably. Turkish baths, or other hot baths, are also useful in removing the water from the body.

3. Fatness which is due to excessive fat and oil may be removed very simply. This kind is to be compared to the excess of coal in the cellar. Of course you need more coal in winter than in summer. If you wish to lessen the stack of coal in your cellar, the obvious plan is to use up what you have and not add a fresh supply. So your form of fasting will be an avoidance of fatty and oily foods, of starchy foods (such as flour and potatoes), and of sugar foods. That after all is the simplest cure—and forms the basis of all the cures given in the books that have been sold so largely

—to avoid fattening and heating things until you have nearly used up your supply, which is stored in your tissues like coal in the cellar.

In many cases the weight is thus reduced enormously without the slightest discomfort. The most famous case of fat reduction that is recorded, is that of George Cheymen, born in Scotland in 1671. At thirty his excesses in eating and drinking were responsible for his weighing 440 pounds. He dieted and exercised freely and so reduced his weight to 150 pounds. He recovered his strength and lived to be 72.

All sane methods of reducing fatness rest on the double rule of diminishing food and increasing elimination.

The foods to avoid are:

Sugar, olive oil, cotton seed oil, or things cooked with them; potatoes; pork, ham, or bacon; bread, biscuits, or crackers in any form (except dry toast); the fat of any meat; spaghetti; cereals for breakfast; corn; any beans, except green beans; milk, except buttermilk—cream being especially taboo—and things cooked in milk or cream, must be avoided; butter; pies, pastries, puddings, candies, sweets; grape juice, nuts, figs, grapes and raisins.

This does not mean a starvation diet by any manner of means, since the following may be eaten:

Soups—clam broth, beef broth, bouillon, chicken, consommé, Julienne, tomato, vegetable. But only one helping should be taken of any of these soups, and the fat should be removed by skimming or passing of a piece of tissue paper through the soup

Fish—Clams, cod (fresh boiled), halibut (boiled or broiled), lobster, shrimp, oysters, trout (broiled). Mackeral and bluefish are to be avoided and of course no fish must be fried or have heavy sauces, such as those containing butter.

Meat—Beef, boiled, broiled, or roast; dried beef, roast lamb. No fried meat should be eaten.

Poultry—Chicken or turkey, broiled or roast, but not fried. Goose and duck are to be avoided.

Vegetables—Asparagus, cabbage, carrots, beets (preferably pickled), cucumbers, string beans, mashed turnips, parsnips, okra, stewed or raw celery, sauerkraut, stewed or raw tomatoes (of course without sugar), lettuce, mushrooms (but not cooked with butter), cress, onions (raw or cooked), squash, radishes, ripe olives. None of these vegetables may be fried or eaten with butter or oil.

Eggs—Boiled or poached; but not fried or scrambled.

Bread—Gluten bread, rye bread, water crackers, dry toast.

Cheese—Brie and cottage.

Fresh fruits—Apples, blueberries, grape-fruit, cantaloupe, oranges, peaches, pears, pineapples, raspberries, strawberries, watermelon. Must be eaten without sugar or cream.

Dried fruits—Apricots and prunes.

Beverages—Buttermilk, skim milk, lemon, lime, or orange juice, black coffee, tea (with lemon). No sugar must be used in any of these beverages.

A strict following of this regimen will avail to reduce any excessive fat—that is actual fat and not due to the other two causes given.

Cold air and deep breathing also help to remove fat. The cold air supplies the oxygen that helps burn up the heating material; just as the excessive water is evaporated by dry heat so the excessive fat is burned up by cold air.

The best use of cold air is to engage in some form of exercise in the open that will produce perspiration. A special form of exercise to reduce fat, and a very simple one, is to walk up an inclined plank and then down again. The plank

should not be at a very steep angle at first. It could be put up against a wall or a chair. The steepness of the angle should be increased in course of time. This not only decreases fatness but it increases muscle. It is one of the quickest ways to get into training.

Massage of the fatty part is good, because it helps the general circulation. For here as elsewhere the cure of disease consists chiefly in clearing the blood and strengthening it. With pure strong blood, disease is practically impossible.

Cure of Excessive Thinness

Excessive thinness (see the tables given to note the average weight for height and age), is regarded by physicians as quite as serious as corpulence. Dr. John A. Huber declares that many such people have been weakened by some serious disease such as typhoid fever, malaria, or pneumonia and have not been willing, or perhaps have not been able, to take the time for a proper convalescence. Others are exhausted from overwork or have blood poverty, or suffer from indigestion, or do not eat enough.

For such reasons as those given people are thin. They are strongly advised by authorities on hygiene and preventive medicine to build themselves up to the proper weight for their age and height.

Such a person may take for breakfast a cup of coffee, with an egg and a roll. If he or she will make the coffee about two thirds milk and one third coffee, and butter the bread thick, it will have a good effect. Usually the very thin person is much given to tea or black strong coffee.

A quarter of a pound of butter should be taken each day on bread, and plenty of cream and sugar on everything.

Slices of thickly buttered bread with liberal spreading of brown sugar is a very fattening diet and may be eaten between meals for that purpose. Potatoes and starchy foods, well chewed, are also fattening and should form a part of at least two of the meals.

Among the fattening drinks are milk shakes and egg lemonades as well as malted milk, but these should not be made a substitute for meals.

Sleeping at least eight hours at night with the window open, and a twenty minute siesta in the afternoon, will also assist in building up weight.

Colds

There are several theories as to the origin of colds. It is likely that the stomach may be near the root of the mischief, but the immediate cause is that some cold, for instance a draught, closes the pores of the skin suddenly. The poisons of the body can not get out through the pores, so they go inward and produce irritation. Nature then gets rid of the poisons, not by the pores but by the lungs and kidneys.

So the best cure for a cold is to make the blood clear and pure. Clear and pure blood will take up and carry out the poisons, and the pores of the skin will open of themselves.

It is often well to fast to clear the blood. In any event the number of meals should be reduced to two a day, and probably it is better to abstain from all flesh foods. Besides avoiding flesh one should avoid what is indigestible, and eat only dry foods. This will help to absorb the poisons and unhealthful juices in the stomach. The "feed a cold" superstition is all wrong. Drinks of hot water, with or without lemon, will also help get rid of the unhealthful juices.

The bowels should of course be kept open.

It is better to prevent a cold than cure it. Cold water applications repel the blood from the surface of the skin at first, but if the circulation is fairly good they soon bring back the blood to protect the skin. Hence the value of the daily cold bath as a preventive of colds; but such should not be too cold if it is not followed by the reaction which has just been mentioned. Sandow used to prescribe wetting the body with cold water and not drying it thoroughly before putting on the clothes; but only a very vigorous man could stand this.

Clothing itself should be reduced to a minimum as a preventive of colds. In the early morning there should be an air bath without any clothes at all;—in case of those whom it suits there should be brisk movement and friction with bath towel, loofah mitt, or flesh brush.

Deep breathing should be practised steadily. A good plan when you first go out into the open air, is to inhale three or four deep breaths through the nose.

Exercise is also valuable, especially if it be quick and induce heavy perspiration.

Sleep is another cure, since during sleep nature is left to herself and, when she is left to herself, she is inclined to do what is best for the system. Stay in bed as long as possible, even if you are unable to sleep.

The most economical way of curing a cold is to sleep and to fast; to drink hot water, and practise a few sharp exercises, and keep in the open air as much as possible, especially when the sun is shining. Remember that a sun-bath behind a window is not the same as in the direct rays of the sun, the window glass intercepting the most beneficial rays as well as preventing the inhaling of fresh air.

Care of the Hair

BALDNESS—It is generally agreed by authorities that hair tonics have no virtue in themselves, but the benefit is due to the massage. Aside from cleanliness, massage is about the only effective method of stimulating the growth of the hair. For the best results it should be applied for about five minutes each day and unless applied daily will have little effect. The ends of the fingers of both hands should be applied to the scalp as closely as possible and rubbed gently backward and forward, alternating with a circular movement; take care not to pull too hard on the hair. Occasionally it is well to move the scalp over the bones beneath it. While cleanliness is essential, the habit of young men and boys of dousing the head in cold water at every opportunity is injurious. Often the thousands of delicate little follicles are thrown out of action temporarily by the shock, which means a contraction of the tiny heated tissues that often results in their breaking. Men get bald more than women because their hair is cut shorter beginning with boyhood, while the muscular system of a girl's scalp is trained to carry 20 to 30 inches of hair and so becomes more vigorous. Avoid violent changes of temperature to your scalp and you will check any increasing baldness.

HAIR DYES—Dr. Brady once declared that "when a woman sets out to beautify her complexion, destroy her superfluous hairs, make her hair curl or obtain that velvety softness and beauty of the skin, she is likely to hurt herself if she believes all she reads in the newspapers." Many hair dyes and complexion remedies have been chemically analysed by state boards of health and not uncommonly found to contain such dangerous remedies as lead, cyanide, wood alcohol and the like. Consult your physician and not your druggist about

such things unless you know the druggist is more interested in keeping your custom than in making a sale. No one should use such a preparation unless by the advice of a good friend who actually had tried it. One of the best physicians in New York has a grey moustache which he would like to restore to its natural colour, but he does not know how to do so; as he has privately admitted to some inquiring friends. Toilet Hints—Those who do not feel they can spare the time to do things advised herein should bear in mind that they are merely the necessary factors in the care of the body of any one who wishes to express Culture in his or her appearance. As a clever woman of fashion said: "If a woman won't take time, time takes the woman."

Women in society, as well as actresses, nowadays shave themselves as necessary, generally using a safety razor for the purpose. The sight of hair anywhere except as woman's "crowning glory" is very annoying to people of Culture and hence dainty women remove superfluous hair as often as necessary. Nearly all of the so-called depilatories are merely substitutes for shaving and make the hair coarser. Electrical removal is feasible but you should be sure of the operator.

Cleanliness is the remedy for odorous perspiration. The odour is produced by decomposing organic material in the perspiration—fatty acids chiefly. The treatment consists of washing the affected parts at least twice a day with soap and water. Once a day the skin may be mopped with a solution of salicylic acid 1 ounce, powdered alum 1 ounce, alcohol ½ pint. Let your druggist prepare it for you. Do not use strong perfumes or powders that clog the pores of your skin.

Toilet water need not be used after the bath. Its use suggests that it is used for the purpose of removing odours that

soap and water have not been able to destroy. A delicate perfume is permissible if desired. Cheap perfumes or strong odours are avoided by people of refinement.

Precipitated chalk is as good a tooth powder as any, it being sufficiently coarse to scour and cleanse thoroughly, yet not hard enough to injure the enamel. If you have a dentist follow his advice in regard to the powder best suited to you, but as a rule the precipitated chalk is satisfactory in every way. One very well known tooth powder consists only of that and a flavour and sells for ten times as much or more as does the chalk, of which 5 or 10 cents' worth will last you for a long time.

An excellent mouth wash, to be used to harden the gums, consists of a half tea-spoon full of ordinary table salt mixed in a half glass of water.

Small moles may be removed by the electric needle. The X-ray, radium, and dioxide snow have also been used successfully in getting rid of moles. Any treatment must be applied by some one who is an expert in its use.

Warts often disappear as unaccountably as they come. Dr. Copeland declared that if the wart is very small it may be clipped off with sterilized scissors and iodine applied to its base. Sometimes salicylic acid is effective; it may be dissolved in collodion and painted on the wart but it takes some time to get results.

CHAPTER III

POISE, THE PHYSICAL EXPRESSION OF CULTURE

The Importance of Poise

HOWEVER great may be your innate Culture, you cannot express it without "poise," which is the physical expression of Culture. That chief essential to success in business life is even more necessary in social life; for however rich, or to whatever station one may be born, there is no social success possible without such ability to express Culture. Poise is what Tennyson means when he speaks of "the repose that marks the caste of Vere de Vere." It is the unmistakable hall-mark of Culture for which Cultured people look and it is as apparent to them as the mark "sterling" on a piece of silver. And when they fail to find it visible, they assume that you are of base metal and treat you as an inferior. But finding the mark impressed upon your every action, they accept you as an equal; irrespective of your known ancestry or your present position of life.

This wonderful thing poise that spells success, is no matter of mystery to those who will study it. It is possible of acquirement by any one who will

take the pains. That in itself is taken by many authorities as proof that not only the blood of kings and knights flows in the veins of all of us, but that transmigration of the soul during many series of reincarnations leaves on our minds the impress of the high and Cultured individuals whom we may have been in previous existences. Such speculations are of course as unsusceptible of proof as of disproof, but those who incline to mystic tenets hold it the only explanation of the rapidity with which some are able to rise above their environment and take their places quickly on terms of social equality with the leaders of business and society.

By poise we mean an aggregation of so many little things that it is difficult of exact definition. Mental attitude being necessary to this expression, perhaps it might be referred to in its broadest sense as the expression of a mind of innate Culture revealing an inner life characterized by faith, peace and restfulness, and accompanied by a balance of forces; for the primary meaning of the word "poise," is "balance"—an equal adjustment of scales for weighing, and in its human sense it is used to denote perfect balance of mind and perfect balance of the physical expression of such mental attitude.

The Acquirement of Poise

You can acquire poise by mental training planned to develop ideals inspired by your innate Culture, and through the habitual spiritual aspiration toward

the realisation of such ideals. Look up; think up; struggle up. Make a steady and undaunted endeavour to adjust yourself to the conditions and forces you encounter and exert your will toward the mastery of innate Culturai problems that make for growth. Your daily increasing success in mastering such problems will give you a faith in yourself based on experience that will make your expression inspire the same faith in others. When we speak of a man "looking like a king," or of a woman "moving like a queen," we but testify to their possession of a poise that is the perfect expression of innate Culture, such as Marie Antoinette had under the guillotine or King Charles had when he stood upon the scaffold. Poise is sexless and the means of its expression are the same with women as with men.

Poise then being dependent upon the expression of our mental attitude, its mainspring is perfect self-control. "Poise is a power derived from the mastery of self." Such is the first lesson taught the children of the princely families whose members are listed in the Almanach de Gotha, and it is this that makes them imperturbable "come weal or come woe" in democratic days which have forced Archduchesses to become governesses or ladies' maids.

Self-Control Is a Sign of Culture

As the extent to which self-control has been developed is a sign of the existence of Culture in men and women, so is the possession of self-control the

chief distinction between man and the mere animal; there can be no Culture nor indeed true manhood or womanhood without it. To be more than a mere animal, man must be able to resist instinctive impulse; and this can be done only by self-control. Our ideals of tact, etiquette and politeness exact a certain amount of self-control. More than that, in the expression of innate Culture they involve something closely akin to pretense in the effort not to betray certain thoughts or indulge in certain desires. Hence poise always conveys a suggestion of reserved force; and personal force never goes out of fashion. When beauty and poise are combined they can rule the world; yet beauty itself is not essential, though none who have been leaders have failed to be able to also control themselves.

Evenness in temperament is the chief element in poise. Coolness and absence of heat and haste indicate Culture. A gentleman makes no noise and a lady is always serene. This does not mean that a strong temper is incompatible with Culture, but it does mean that the temper must be under perfect control. The strongest words are most effective when said with quietness that carries conviction that they mean what the speaker says. Our first gentleman, George Washington, was by nature endowed with a strong and violent temper. Yet his command over his feelings even in great difficulty and danger was such as to convey the impression of inborn calmness, he was famous for his gentleness,

politeness and consideration of others; and to this day he remains as a symbol of the Culture all Americans should strive to attain.

Always, as was the case with our first president, it will be found that the most reliant, self-governing men and women are unceasingly under self-discipline. They drill their desires and keep them under proper control. Not to be impulsive, not to be swept hither and thither by each desire that in turn comes uppermost in the mind, but to be self-restrained, self-balanced and governed by the joint decision of one's own feelings in council assembled, before whom every action shall have been fully debated and calmly determined;—such is the poise that is the true expression of innate Culture. Its practice makes it habit, for habit is formed by careful training and systematic discipline and drill; just as roughs from the slums of the city, or boys from the plough, are transformed into perfect soldiers and officers. What may be hard to learn and practice at first becomes habit in course of time as one is freed from the fetters of environment, and removes from the mind, dust, rust and cobwebs that obscure the light of innate Culture.

Poise Requires Practice

Poise requires practice if it is to become lasting. If you have done a thing once, you can do it again. If you have not done it, do it in your mind so as to win when you actually do it. Remember that it is

absolutely necessary to practice poise when alone so that it may become second nature. Poise increases more rapidly than it begins. It is as capable of development as are the muscles of the body, and the man or woman who is a rock against which storms dash in vain, is the one of Culture who, when all his fellows are swayed by some emotion or passion, remains calm and unmoved. It is to such a nature of revealed power, that weaker men and women turn for safety in times of trouble and stress and storm.

An unfortunate belief that they will be unable to obtain poise is the reason why some people shun social life. Seeking to deceive others, these people affect a contempt for society. Rousseau says in his "Confessions": "My foolish and unreasoning fear, that I was never able to overcome, of perpetrating some breach of good manners led me to assume the attitude of caring nothing for the niceties of life. So I was made a cynic by shyness. I posed as a despiser of the politeness that I did not know how to conquer." Much of Rousseau's shyness was undoubtedly due to letting his mind dwell too much on what other people thought of him. Many men and women are troubled the same way. We should remember that people are not thinking about us nearly as much as we suppose.

The Enemies of Poise

Timidity, fear and apprehension are the greatest enemies of poise. The only way to overcome such

mental diseases is to banish these harmful enemies from the mind, just as one cleanses or purges the body of physical filth. If you *will* it, and boldly seek society instead of shunning it, you can conquer all such fears. Eliminate your fears one by one. Emerson said: "He has not learned the lesson of life who does not every day surmount a fear."

One of the greatest of American engineers, whose name is a household word, once told a friend that he believed his success was due to the fact that he had been taught never to be afraid.

The law of nature is, the thing that cannot defend itself shall not be defended, and when fear is expressed in the face or in the movements of the body it is only a temptation to the bully to make the weak-kneed one a victim. Apprehensiveness on your part destroys the confidence of others in you. It is the fixed belief that they cannot escape poverty that is the curse of the poor in this world's goods; those who are poor in spirit meet with no reward on this earth. Poverty is due to lack of great enough desire to make the efforts and sacrifices that will bring wealth. Fear is due to an untrained will that has not learned to utilise its latent power. And the man who crawls like a worm through life is one who has not learned the great lesson which all experience has taught: *Power is born of desire.*

Take this study for instance; if you make up your mind that it will benefit you, it *will* do so. If you have any doubt, your subconscious mind burdened

with fear-thoughts will prevent it from making a permanent impress on your Culture.

No outside power can give you poise; the reading of this lecture will be ineffectual unless you apply its teachings. The matter is in your own hands. Rid your mind of the old beliefs that have held you in slavery; refuse to allow your mind to dwell on them. Determine that you *can* express your innate Culture and that you *will* learn to do so. In this way you will obtain the most magnificent results.

You should be the master of your thoughts and actions. You can train and mould them so they will be automatically in perfect poise in accordance with your will, as we shall explain later in this chapter. There was no greater truth written by Shakespeare than the line, "There is nothing either good or bad but thinking makes it so."

The Value of Knowledge

The University of hard knocks is a wasteful and unnecessary school. Some four hundred years ago Roger Ascham wrote that learning teaches more in one year than experience in twenty. Since then the knowledge needed in our daily lives has increased enormously, and with this has come a shortening of the time required for learning, aided largely by recent discoveries as to the true dual nature of the mind.

Much unnecessary mystery has been made of the

workings of the mind. Many writers on the subject have prevented a thorough understanding of their ideas by using words whose real meaning and application to everyday life obscure the practical advantage that might be gained from their writings.

Words are given to conceal our thoughts as well as to express them; those who use words that mystify their hearers do so either to conceal their thoughts, or because they are ignorant of what they want to say, or lack adequate vocabulary for its intelligible expression.

The Mind as a Machine

In simple language then we will say that the mind is a wonderful machine, consisting of a million parts. It has two sections. One is the conscious mind which may be likened to the director of any big business; the other is the subconscious mind which acts automatically in accordance with office routine except when the conscious mind directs otherwise. The conscious mind receives a vast number of impressions and passes them on to the subconscious mind for filing in the brain, where they are as accessible as papers put away in a filing cabinet.

The subconscious mind attends to all the little details of life. Every time anything comes up, it goes over the files, examines them and sees what has been done in similar circumstances. Unless the conscious mind interferes, the subconscious mind acts in accord with the majority of precedents in

favor of one or another course of action. It controls all your physical and mental habits and furnishes the intuition that guides you in emergencies without your being conscious of it.

The conscious mind directs you the first time you go to a place. After you have been there several times, the subconscious mind is as unerring in following the beaten path as a milkman's horse and needs no more attention. This is of great advantage in the little things of life, and in many of the big things also. But it is bad practice to let the office force get out of control of the chief. He can always control it if he exerts the will power, and this is what we mean by exerting will power, for the conscious mind, like the chief in an office, does the real thinking and should have the courage to make decisions irrespective of precedents that may be on file.

Substituting Good Habits for Bad

You and Roosevelt and Rockefeller were born with practically the same kind of minds. Your mind contains the same powers of concentration, observation, imagination and memory. Immediately upon your birth your subconscious mind began its work of storing things away in the card index files. Fears, apprehensions, and the memory of failures and sorrows as well as other experiences, good or bad, all through your life are being stored away for reference in making future decisions.

It is the duty of the man or woman who wishes to rise superior to early hampering environment or unfortunate circumstances to remove all fear thoughts and other injurious thoughts from the files, and see to it that the conscious mind sends helpful thoughts to the subconscious mind to be filed in their stead.

Thus, and thus only are good habits substituted for bad. Thus, and thus only can poise be acquired. Perfect poise can come only by persistent drilling of the subconscious mind by the conscious mind in correct thoughts and practices, so that they may become the fixed habits that give intuition. This is possible for all and it is the whole story of nearly every social or business success.

You must say to your body: "I am the master!" And when alone you should say it aloud with all the vigor that you can put into these splendid words. Say it and mean what you say. Whenever the body acts in defiance of your wishes, let the mind assert its mastery and bring the body under control, repeating either aloud or to yourself, "I am the master!" It is surprising how this power of the mind over matter grows with exercise. In it lies the secret of the ability of Hindu ascetics to sleep on beds of thorns or remain in fixed positions for hours at a time.

Will power is an acquired habit. Remember that you are filing in your subconscious mind a constant record of all your actions and impressions in daily

life. All your decisions and the reasons therefor; every time you act on your own judgment or that of others; every time you yield to the opinion of others, and every time you make a decision and reverse it, the incident is recorded. So when there is an emergency your subconscious mind instantly decides in favour of such impression as has the majority of precedents in its favour. To overcome any weakness of your subconscious mind, your conscious mind must constantly make new laws, and issue them to your subconscious mind so incessantly that they are finally recorded therein as facts, while you impress upon your subconscious mind the necessity of obedience thereto, and enforce your decisions in spite of your subconscious mind's tendency toward obeying precedent.

Thus habits that seem unbreakable are broken and poise becomes intuitive.

Though sleep brings rest to the conscious mind, the subconscious mind works a full day of twenty-four hours. You must take advantage of its industry and discipline its activities so that when you are asleep it shall continue its training along the lines you wish. Before going to sleep, give yourself a mental bath; clean from your mind all thoughts of evil, all anxieties and worries or other thoughts that interfere with the development of your Culture and its expression. Go to sleep with, "I can" and "I will" fixed firmly in your conscious mind, and it will implant that as gospel truth in the

subconscious mind so that it will not stray into evil paths. Remember that your subconscious mind either assists or retards your Culture while you sleep, as well as while you are awake, so make sure that you have set its thoughts in the right direction before you go to sleep.

Forethought, the Great Aid to Poise

A few years ago such ideas as we have just expressed were met with incredulity in some circles. But to-day that the nature of the will and the cause of our habits have been studied, they have come to be generally accepted as truth. Major James A. Moss, U. S. A., in the "Officer's Manual," which has been carefully studied by every officer in our Army has written: "Forethought, a most valuable asset, is really an acquired trait. Get into the habit of cultivating it—it is astonishing how this quality can be improved with practice." And so the great aid to poise is just this matter of forethought, an idea as valuable in civil as in military life. One great aid to the acquirement of poise is to map out your day, the first thing in the morning, and then stick to it as closely as possible, turning aside from the planned routine only for a good reason.

Such is useful discipline for the subconscious mind which will soon learn to do the right things, and in proper order, with the same faithfulness as it now guides you through your daily steps to accustomed places.

Those who get on in the world are those who have will power. Such are those who force their way to the front in social or business life despite the fact of having been born without "golden spoons." In later life this success is ascribed to their genius or "gifts." But the truth is that every one has pretty nearly the same mind and each is susceptible of the same development. We all inherit our minds as well as our muscles from practically the same ancestry, and our minds are even more alike than our bodies and more susceptible of development.

The development of your mind must begin before the development of your body can be undertaken effectively. Your mind is the master of your body, and either the conscious or subconscious controls its every action.

Importance of Concentration

The secret of mental training is concentration. Concentrate your mind upon the one thing you desire to achieve as the thing you must and will do. Hold firmly to this single idea and keep at it no matter what outside entanglements or engagements may be. No one who really concentrates can fail in the ultimate attainment of his aim.

There are people who say they cannot concentrate. Without discussing the bad influence on their minds of the thought of "can't," we must insist that they are absolutely mistaken. These same peo-

ple can concentrate if they are really interested; a game of bridge, a ball game or a motion picture will hold them so tight in its grasp that they lose all thought of anything else. That is concentration, and so the matter of one's ability to concentrate needs no further discussion.

You must develop that latent power of concentration. You can do this by forcing yourself to become interested in the thing on which you desire to concentrate. Force your mind to think of it. Each time your thought wanders, force it back where you wish it to be. Each time carefully examine the subject on which you wish to concentrate and compel yourself to take an interest in it, studying it over and over again for that purpose until you succeed. The majority of the greatest lawyers in America studied law in exactly this way. It is the story of the success of every man hailed as a genius. Concentration was the admitted secret of Edison's genius as an inventor; and even Ward MacAllister, long ruler of the "Four Hundred," the name for which he invented, gave concentration as the reason for his reaching his goal. Try the exercise in development of concentration every time your mind wanders and you will be astonished by the increasing ease with which you can compel your mind to concentrate in accord with your wishes.

"I Can't"

As for the words "I can't," be sure never to speak

them aloud nor whisper them in your thoughts. Every time you say or think these words you do yourself a real injury. People who believe they can not win, and act accordingly, are sure not to win. You can never get out of yourself more than you expect. "When you are pushed you go down hill, when you push yourself you go up hill," said Dr. Marden. Why should you be so foolish as to feed your subconscious mind with thoughts that will push you down hill when little, if any, more effort is necessary to give you the uphill push?

Environment, resources, and opportunities are within your control and are not your masters.

Any indication toward indecision or extreme pliability should be suppressed instantly. Words should always be followed by deeds. Say what you mean; do just what you believe is best; and whether right or wrong do it bravely, boldly, and serenely and the majority of people will accept your judgment. If you act indecisively, they will immediately question your judgment.

This decision and determination which are such valued qualities are moulded entirely by habit. Those who possess poise own it by right of conquest rather than by inheritance, and have paid the necessary price in striving and endeavour. Those who lack poise are those who have not earned it and many of these unfortunates, shoved into the back seats and sometimes crowded out altogether, were born with inherited advantages which they

have dissipated by lack of will power. To these, however discouraged they may be, there are experiences of others which prove that it is never too late to mend. That one of England's greatest recent novelists was a clerk in an office until seventy years of age did not prevent his beginning at that age to learn to write fiction that brought him literary fame and a large income.

"As a Man Thinketh"—Determination

When we say the world belongs to the strong, we mean to the one with a strong will. You are strong when you rely on yourself and your will, but you prove your weakness when you cling to others. Darwin says that the desire to soar into the heavens preceded the development of the eagle's wings. George Washington in a letter written when he was but twelve years old said: "I shall marry a beautiful woman; I shall be one of the wealthiest men in the land; I shall rule the nation which I help create." And in his memoirs General U. S. Grant tells that while at West Point he saw General Scott reviewing the cadets and something within him said then and there: "Ulysses, some day you will ride in his place and be General of the Army." And Grant's father was a humble tanner; but Grant's will was as unconquerable as the Army that he commanded because of that same strength of will.

"As a man thinketh in his heart so he is." It is invincible determination that marks the man or

woman destined to success; and this invincible determination must have birth in his or her own thoughts. You must make up your mind what you want to be in this world and thereupon concentrate all your efforts upon that definite objective. Make it within your abilities, but err on the side of aiming too high rather than be content with prizes too easily within your grasp.

Having determined upon your ambition, write it down on paper as well as engrave it on your heart and mind. And each day ask yourself these questions:

What have I done to-day to aid my fixed ambition?

How can I continue to further it?

What have I done to-day that might injure it?

How *will* I act next time so as to aid my ambition?

During the day keep your ambition foremost in your thoughts by concentrating your conscious mind on it. But do not neglect the immediate problems or duties that arise in your everyday life. On the contrary, make the handling of each problem or duty so efficient that you will be brought closer to the goal of your ambition; for remember that the details of your life are most important in leading up to the final accomplishment of your ambition. The capable discharge of each immediate duty or detail at hand will make you more capable of final achievement.

At first perhaps your progress may not be apparent to you; but do not become discouraged. Continue to build carefully and efficiently, no matter what your position or station in life, always concentrating upon the goal of your ambition; and it will not be long until you receive recognition from those around you. Soon concentration will become a habit and your subconscious mind will attend to the matter for you; and you will find your life automatically tending toward your goal.

Success Requires Strength of Will

While strength of will may not be successful in making one President, yet used for the acquirement of Culture it will surely open any social doors that otherwise would be closed to you. The intensity of your longing for reaching a certain goal is in itself an aid in your struggle toward it; for the potency of your desires is now regarded by science to be as real as any of the great unseen forces of nature.

Settle on a definite goal. Make up your mind that you will get there. Do you wish money, fame, social position? Decide what you want and make the aim a little higher than your conscious mind decides that you can obtain. Then use every effort of your will towards accomplishing that aim. It is the story of how every man's or woman's success has been won. Study the biography of some one who in the past scaled the heights you desire to reach. There are books that you can buy, telling

how others reached the goal for which you are striving. The experiences of others will teach you to avoid pitfalls, and you can profit by their struggles and learn how to act in similar emergencies.

Above all *will* to succeed. The brain cells grow in response to desire. Where there is no desire there is no growth.

Napoleon's belief in his destiny aided him to conquer. This is the secret of the power of prediction. The weak willed, unwilling or unable to rely upon their own will, are charged with force from the will of others, as an electric car is propelled by a dynamo in a power station. This is a dangerous practice in that it tends, as we have shown, to weaken the will of the one who requires such artificial stimulus and curbs the opportunity for individual growth.

Importance of Self-Reliance

You cannot have too strong a belief in the importance of self-reliance. He who cannot decide his own actions will never be chosen to be the leader of a social function or of a big business. This is the reason why we so insistently urge upon you the practice of Culture when alone. You should do it to strengthen your own opinion of yourself, which is more important than the opinion any one else may have of you, for it is the basis of other people's opinions. "There is one good opinion which must always be of consequence to you, your own," says Emerson. Others catch the contagion of your opin-

ion about yourself which, whether you will it or not, is expressed in your every word or action. Your reputation is the sum of the impressions you have made upon others.

Assume a proud position and you are forced to live up to it. If you walk, talk and act as though you were somebody and you really believe it, other people will come to accept you at that value. But if you do not believe in yourself, it is foolish for you to expect any one else to believe in you. If you are a winner let your whole attitude proclaim it, though of course, without boasting or bragging or other blatancy.

Make your mental and physical attitude a dignified advertisement of your innate Culture but avoid the style of the circus poster or the ballyhoo of a street corner medicine seller, or people of Culture will flee you like the plague.

A true knowledge of one's own merits is a great aid to poise. If you will make a fair and impartial analysis of your innate Culture you will find in yourself qualities of value which should be strengthened as well as faults which should be uprooted.

Make a list of the physical, mental, moral and social qualities or knowledge that will be required to realise your ambition. Measure yourself by the standard set. Naturally you will fall short in some respects. Go over the list carefully and resolve to improve yourself where you are weak and strengthen yourself still more where you are strong.

Pride

Pride is more often a noble quality than ignoble. It is the favourite word of those who possess Culture to express a just appreciation of their own value and that of their possessions. There is pride of birth, pride of family, and above all is the pride of Culture which lies within your attainment. It must not be confused with the false pride that is a compound of foolish vanity and bluff. A bluff is only successful when it "makes good" and it takes a shrewd judge of human nature and a clever actor to make good when there is nothing real behind him. "Bluffers of the right sort are only bluffers when the occasion demands it in order to give the impression that the wished for result has already been achieved. As soon as their credit is assured and appearances have become realities that allow them to establish themselves in positions of security, they at once cease the effort to deceive," wrote Jonathan Dick.

As for the braggart, people will have nothing to do with him, except to laugh at him openly or behind his back; and it is but little time before nobody is so foolish, even on the slightest acquaintance, as to put faith in his boastings.

Avoid association with those whom you know to be your inferiors. Only a low form of vanity courts the society of those who are willing to toady for favours or to worship one's superiority. Unconsciously such people with whom you may be on terms

of intimacy, will affect your habits and manners and be detrimental to your expression of Culture. Cultivate the society of people of Culture so that your thoughts and impressions may be influenced by contact with them.

One of the bravest of the generals in the late world war has been known to express the belief that every soldier had a lively curiosity to know how he would behave under fire. Their morale was built by the example of others and by confidence in the fact that the United States had never lost a war and never could.

Thinking of yourself as lucky will make you so. But if you think of yourself as unlucky and bewail your fate you are certain to be unlucky. The worst thing about it is that you will get very little sympathy; for if you persist in advertising yourself as a failure and telling everybody how unlucky you are, people will believe you and however kind-hearted they may be they can not avoid looking down on you.

Remember that each failure is but a practice shot at the target of your aim; and so each failure tends to give experience that will make your aim more accurate. When a captain runs his ship into a fog bank he does not turn round and go home. Don't cry over spilt milk. Waste no time in vain regrets. Study the reason for your failure and resolve to remove the cause so you will not fail the next time.

Never Too Late to Succeed

It is a mistake to say that people can succeed only through success; they much oftener succeed through failure. It is better to do and fail than to idly wait with folded hands for chance. Fickle Dame Fortune yields to those who go after her like a cave man. Failures invite the sensible person to a better self-management, and greater self-control (both of which might well be expressed by the single word poise) as a means of avoiding them for the future.

Some of the greatest actors of all times were hissed off the stage at their first appearance; Demosthenes, the greatest of orators, had to cure himself of stammering. The story of nearly every great genius's career is one of a long series of disappointments that were unable to quench the fires of an unconquerable will to succeed and which finally kindled a flame that enlightened the world.

Whether you have tried and failed or have not yet tried, it is not too late to begin, whatever may be your age or your present or past environment, Others have succeeded with less advantages than you possess, however great you may consider your handicaps. Do not be one of those mean souls who hesitates to struggle and strive for things worth while, when to change "I can't" to "I will," will spell success.

"I am success. Though hungry, cold, ill-clad
I wander for a while, I smile and say
'Tis but for a time—I shall be glad
To-morrow, for good fortune comes my way."

are the inspiring words of Ella Wheeler Wilcox, which are worthy of being memorised by all.

Another poet has been the inspiration of many a weary soul in his or her darkest hour. "Beneath the bludgeoning of chance my head is bloody but unbowed," he wrote as well as the lines: "I am the Master of my soul, the Captain of my fate." Yet this same poet, Henley, had a life full of misfortune and suffered agonies of pain during a great part of it. Often have minds with will power risen superior to their physical disabilities, one of the most notable cases being St. Paul, who was a prematurely bald, undersized man in pain from incurable infirmity.

Harmony of Mind and Body

Even the body can be changed largely by the mind. Many people would be surprised to know that that wonderful example of physical and mental energy, Colonel Roosevelt, was sickly in early life. When twelve years of age he was a victim of apparently incurable asthma and is described by one who knew him then as "a tall thin lad with bright eyes, and legs like pipe-stems." His father fitted up a small gymnasium for him and said: "You have

brains, but you have a sickly body. In order to make your brains bring you what they ought, you must build up your body." The boy exerted his will to be strong and conquered his weakness and his asthma by wisely planned and unceasing exercises.

The interdependence of the mental and physical attitudes as mentioned by the elder Roosevelt is, of course, unquestioned. The masters of men in all times, and the men at the top in nearly every branch of human endeavour were those with whom physical exercise of some kind was an almost ceaseless characteristic. George Washington was one of the best wrestlers and jumpers of his time and his chest girth was two inches greater than that of John L. Sullivan in the pugilist's palmiest days.

Harmony of mind and body is essential. This can come only by discipline of both in order to secure perfect poise. Mental and physical exercise must go together and therefore means for both are outlined. The finest athlete is incomplete as a man without mental Culture; the best brain is handicapped, if lack of physical exercise makes the flesh weak when the spirit is willing.

Lack of poise with many people is due to a fear that they will be awkward in their movements. The way to overcome this is to habituate the body to ease of movement that will prevent clumsiness. This can come only from a well drilled body.

Exercise to Keep Fit

From five to ten minutes a day suffice to keep a man fit. Professor William J. Cromie, of the University of Pennsylvania, a recognized authority on physical education, advises that the exercise should begin instantly on awakening. Awake slowly, imitating the cat and the healthy child by yawning and stretching. A good stretch is a gymnasium in itself—the gymnasium of nature. Stretch in every conceivable way as it uplifts and expands the chest and wakens the internal organs to new life. Get out of bed and walk on hands and feet to the bathroom. Walk with bent knees for a few days and then try walking without bending the knees. In public this mode of walking would not be considered graceful or conventional, but as an exercise it brings results. Professor Cromie recommends these exercises for both men and women. He adds the suggestion that to remove the pillow and raise the head fifteen or twenty times will tend to remove a double chin. There is nothing in these exercises that can not be applied equally to either sex, and to children.

Deep breathing should come next. Breathe as deeply as you can and expel as hard as you can before an open window. It will bring the roses to your cheeks and brighten the whole day as well. Deep breathing throws off a vast number of impurities and takes in life itself. It adds buoyancy to your

spirits and makes you feel you can overcome mountains of obstacles. Until you try it you will never know how much it will add to your mental attitude toward life and the impression you make on other people. According to the Hindu Swamis you breathe in good qualities and exhale the bad. Surely the effect works wonders on the mind as well as the body.

An extreme emotion such as anger or worry affects the respiration; it becomes shallow with consequent brain excitability and weakened physical endurance. If you are depressed or nervously unbalanced you may be certain that there is an insufficient supply of oxygen for the nerve centres.

The best and simplest exercises are the setting up exercises prescribed in the Plattsburg Manual by Major H. J. Koehler, U. S. A., and used by all the officers and men in the Army. "Immediately after you arise in the morning," says the Manual, "go through these exercises for two or three minutes. In a short time you may want to make it more. No objection. Give it a fair trial. Be brisk and energetic. Forget for the time being what you are going to get out of it and the result will take care of itself." You would do well to buy a copy of the Manual at a bookstore; or you can find a copy of it at almost any public library. Some libraries have many copies, so greatly is it in demand.

These exercises are important. "The weaker the body the more it demands; the stronger the more

it obeys," said Rousseau. Thus physical condition is of great effect on the mental attitude. A man physically fit will probably be mentally fit. For that matter physicians say that most mental depressions are due to failure of the bowels to move properly, usually caused by lack of exercise. This however has been discussed in the previous chapter and an exemplification has given details.

You should see that these physical exercises are taken by all children who may be under your care. You can interest them by telling of the experience of Colonel Roosevelt when a boy, and also that he took such exercises through the whole of his life.

Concerning Mental Attitude

One of the most Cultured young men in New York, who has fought his way to an important position in both social and business life, has framed on the wall of his bedroom the following, which he frequently reads slowly aloud although he knows the words by heart:

MENTAL ATTITUDE

Whenever you go out of doors, draw the chin in, carry the crown of the head high, and fill the lungs to the utmost; drink in the sunshine; greet your friends with a smile, and put soul into every hand-clasp. Do not fear being misunderstood; and never waste a minute thinking about your

enemies. Try to fix firmly in your mind what you would like to do, and then without violence of direction you will move straight to the goal.

Keep your mind on the great and splendid things you would like to do; and then, as the days go gliding by, you will find yourself unconsciously seizing upon the opportunities that are required for the fulfilment of your desire, just as the coral insect takes from the running tide the elements it needs. Picture in your mind the able, earnest, useful person you desire to be, and the thought you hold is hourly transforming you into that particular individual.

Thought is supreme. Preserve a right mental attitude—the attitude of courage, frankness and good cheer. To think rightly is to create. All things come through desire, and every sincere prayer is answered. We become like that on which our hearts are fixed.

Carry your chin in, and the crown of your head high. We are the gods in the chrysalis.

Conquering Undesirable Emotions

"Refuse to express a passion and it dies," said Professor William James, the greatest of American authorities on the mind, and whose dicta are accepted by the most material of scientists as fact. "Count ten before venting your anger and the occasion seems ridiculous. Whistling to keep up the courage is no mere figure of speech. On the other hand sit all day in a moping posture and reply to every thing in a dismal voice and your melancholy lingers. There is no more valuable precept in moral education than this as all of us who have experienced

know. If we wish to conquer undesirable emotions that are tendencies in ourselves, we must assiduously, and in the first instance cold bloodedly, go through the outward movements of those of contrary disposition that we seek to cultivate. Smooth the brow, brighten the eye, contract the dorsal rather than the ventral aspect of the frame and speak in a major key, pass a genial compliment and your heart must indeed be frigid if it does not gradually thaw."

The very time when other people are discouraged is the time when you should put forth your greatest effort. The man who built up and owns one of the most important publishing properties in America, once said to a friend that he owed his success largely to the fact that when other people rested during periods of depression, he made a habit of running as hard as he could in order to stand still instead of slipping back. When your friends are lamenting conditions, it is your opportunity to show that you can shove transient obstacles aside and at least keep the path clear so that the road to success is open to you the moment that the clouds have rolled by.

The greatest triumphs are not gained without a struggle. The man or woman who wins them does so only by virtue of experience gained by repeated efforts, none of which bore the first fruits desired. Perfection is the sum of many attempts for success, a series of mountings by steps, sometimes painful and slow.

How to Study This Chapter

It is the aim of The American Society of Culture to give the finest possible Cultural training. For this purpose the experiences and researches of great minds of the past and present have been carefully studied, and all are applied to lighten the work of developing the expression of your Culture. To these have been added personal hints and hitherto unrecorded advice, contributed by some of the most successful business and social leaders of to-day for whose anonymous aid in preparing this and other chapters the editors cannot express too high an obligation.

"Every man of any education would rather be called a rascal than be accused of any deficiency in the graces," said Dr. Johnson. The two following chapters will deal, one with the expression of the grace of Culture in dress, and the other with gestures, carriage, walking, sitting and standing, all of which are component parts of the acquirement of a proper poise, by which alone innate Culture can find its true expression.

Concentration, development of will-power, self-consciousness, shyness and timidity enter into every phase of our relations with others and hence from time to time in this work further hints as to specific situations will be given.

Do not read this chapter casually. Go over it again and yet more carefully. Study it. Put into

practice the suggestions made. Do this with every chapter in this work.

Read it attentively every day until you have actually mastered all of the ideas that it contains. If there is a word you don't understand look it up in the dictionary. It will improve your knowledge of words and so help your Culture. Then apply what you have learned to your own individuality. Weigh everything discussed. Examine the soundness of the ideas. Study their application to you and the use you will make of them. Determine that each idea expressed shall be of actual benefit to the development of your Culture. Realise that you are absolutely certain to derive benefit from this study.

The famous poem that says, "Opportunity knocks but once," has done much harm to those who are receptive to fear-thoughts. Remember that it is absolutely untrue. Each day is a new one and may make a change in your life. Be ready with poise and Culture to seize the chance.

Walter Malone, in his poem on "Opportunity," which answered the rather gloomy ode on the same subject by Senator Ingalls, wrote:

"Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day—
At sunrise every soul is born again.

No shamefaced outcast ever sank so deep,
But he might rise and be again a man!"

Exemplifications

Time Required for the Attaining of Perfect Poise

In every study haste brings poor results. Study of this Science of Culture brings quicker results than any other means could. Within two weeks after reading the lecture entitled "Poise, the Physical Expression of Culture," you will be unconsciously putting into practice many of the principles given herein.

But courageous efforts constantly made, will be necessary to acquire poise. A mere reading of the chapter will not be sufficient. It must be studied, thought about, and the ideas carried out in your daily life if you wish to gain full benefit.

It is one thing to know how to do a thing and quite another to do. Skill in doing comes only by doing, and such can follow only when you have impressed these ideas so thoroughly on your mind that they become a part of your very self.

This third lecture does not pretend to contain solutions to all of the problems that may arise in the expression of your Culture by your poise; although it does, indeed, lay down the principles more thoroughly than does any other discussion of a similar nature and length. The next six chapters are devoted especially to various phases of poise, as shown in dress, or in conversation, or in the making of acquaintances and the holding of friends.

Poise being the art of knowing what to do, as tact is that of knowing what to say, and hence both being evidences of developed Culture, much that is in nearly every lecture touches upon poise and tact in the various relations of every day life whether in business or social spheres. You will find that if you really study and apply the principles outlined you will constantly gain in self confidence and ability to please

other people by your words and manners. But these principles can not be absorbed like a patent medicine. It takes many doses even of a medicine to do good in most cases.

As for practice, if you can not make any other opportunity you should bear in mind that Henry Clay, one of the greatest of American orators, practised the art in which he became proficient, by making speeches to the cows when he could find no human audience. Henry Ward Beecher used to deliver his sermons to the stones in an open field. The only way to practise is to do so at every opportunity, and if you can't make an opportunity practise anyhow as did Clay and Beecher.

While it is possible to learn the principles of stenography in a few weeks, the application of these principles for many weeks is necessary for accuracy and speed. It is so in any mechanical trade—hence the long apprenticeships,—and also true of any profession such as law or medicine. Naturally this is true also of this great and important Science of Culture, because it *is* a science which strips Culture of its mysteries and shows how obstacles hitherto regarded as impossible to overcome may be brushed aside.

Practice makes perfect in the expression of Culture as in anything else. According to Sir James Paget a practised musician can play well and accurately on the piano at the rate of 24 notes a second, each note requiring three movements of the finger, or 72 movements in all, and each of these must be transmitted from the nerve centres and requires a distinct effort of the will. Yet such a pianist begins with slowly running the scale, striking notes singly and painstakingly. So it is with poise and other phases of Culture, which also require practice for the perfection which you are sure to attain with perseverance.

If you will thoroughly apply the principles in this work, and translate the words into actions of your own, you will find your poise constantly increasing.

Knowledge is useless unless applied; ideas are valueless unless backed up by action.

Study and Concentration

Attention is the mother of concentration. But proper attention such as is required for effective concentration, such as study, can not come when you are fatigued. You cannot study effectively when tired,—no more than you can do your best work when you are fagged out.

Concentration does not mean on one spot or on one detail; it does not mean memorizing or learning the words you are studying. The ideas in themselves must not only be absorbed but you must think about them constructively, applying them to your past experiences and to those of your friends, so that you may be able to use them in your daily actions hereafter.

The secret of concentration is to think of one thing at a time and avoid distractions, thus forcing yourself to be interested in what you are doing. If your temperament is such as to be affected by your surroundings, you should see that you have such as are most suited to you. All serious students and thinkers do this, and each has his own idea of the surroundings that prevent interference with his work.

When you wish to concentrate you must persuade yourself that the thing you are doing at the time is the most important thing in the world. To get in the proper frame of mind repeat to yourself the reasons why it is important. Once truly convinced of that you will be able to concentrate;

but if you are distracted by other thoughts you can not study properly. The same thing applies to your daily work, which you know you can not do well unless you have your mind entirely upon it—unless you are a mere machine and without imagination.

The man who can hold uninteresting ideas before his mind until they gather interest is the man who is going to succeed. He must study them until they awaken interest.

Attention that results in concentration can only be cultivated by a continuous effort of the will. If the attention wanders from any subject for 99 consecutive times, bring it back 99 consecutive times. Make an effort to concentrate the mental powers each time.

Cure of Bad Habits and Creating of Good Habits

A bad habit cannot be eradicated unless one that is good is substituted for it.

Habits now being known as really physical in nature, being indeed the effect of various thoughts and actions on the brain, as has been described in this lecture, an analogy from chemistry may be used as an illustration.

The formation of a habit is somewhat like the concentration of a solution as of alum in water to the point of crystallisation. You may add more and more of the alum to the solution but unless one final addition is made the solution remains in a liquid state.

So in forming a habit you must go through a slow and gradual process of repetition upon repetition, drill upon drill, but until one final period is reached the habit is not formed.

The rooting out of habit follows the same law as its formation except that the process is reversed.

We act in response to fully matured habits without any

attention on the part of the conscious mind. Hence if any habit is to be disintegrated, it is necessary to bring the process of its formation to the attention of the conscious mind and with exertion of will power replace it with another process.

You must fully convince yourself of the importance of the new habit that you wish to acquire—"sell yourself on it,"—as business men say.

"Accumulate every possible circumstance which shall reinforce the right motives," said William James. "Put yourself assiduously in conditions that encourage the new way. Make engagements incompatible with the old. Take a public pledge if advisable. In short envelop your resolution with every aid you know. This gives your new beginning such momentum that the temptation to break down will not occur as soon as it otherwise might. And every day during which a breakdown is postponed, adds to the chance of its not occurring at all."

Many people have found the memorizing and frequent repetition to themselves of a poem by John Boyle O'Reilly of great value. Since it should at least be studied, as it states clearly the way in which habits are formed, we publish it here. The poem reads:

"How shall I a habit break?
As you did that habit make.
As you gathered you must lose;
As you yielded now refuse,
Thread by thread the strands we twist
Till they bind us, neck and wrist.
Thread by thread the patient hand
Must untwine ere free we stand.
As we builded stone by stone
We must toil unhelped, alone,
Till the wall is overthrown.

"But remember as we try,
Lighter every test goes by;
Wading in the stream grows deep
Toward the centre's downward sweep;
Backward turn, each step ashore
Shallower is than that before.
Ah, the precious years we waste
Levelling what we raised in haste;
Doing what must be undone
Ere content or love be won.
First across the gulf we cast
Kite-borne threads till lines are passed
And habit builds the bridge at last."

Dr. Angell, president of Yale, says that the problem of breaking a bad habit is to be met by substitution, rather than by direct attack. "Give yourself surroundings which will offer the least possible temptation. Do not merely try to suppress the bad habit. If possible put something else good in place of it. See to it that you are always occupied in the right way until you feel sure the grip of the bad habit has been loosened."

There are four practical rules which will aid in acquiring a desired habit or in ridding oneself of an undesirable one:

1. Put all the motor force possible in the actions you desire to make habitual. If for instance you wish to break yourself of the habit of constantly clearing the throat, you should tense the muscles of your throat, so as to conflict with the impulse, and hold the proper motor idea before your mind. To hold your shoulders back you must keep firmly that idea in mind.
2. As few ideas of other things as possible should be allowed to enter the mind and absorb the attention, while you are laying the foundations of a habit. The

will is always definite and has as its object one central idea, which should of course be strengthened by kindred ideas such as the advantages that will follow the breaking of a bad habit or the creation of the new one you wish to acquire. Any ideas which tempt to irresolution must be banished and, so far as possible, you must avoid any environment that will suggest a relapse into your old ways. You know, of course, how one cough will start many others at the theatre.

3. Repeat the desired action at every possible opportunity so that it may become habitual and a part of your "second nature." A good habit can not result from intermittent effort. Thus if you make up your mind that you will read this chapter attentively, it will not suffice to read one page that way and then let your attention wander. You must force yourself to reread each page from which your mind has wandered, until you have given it the discipline that will make it understand that you will persist in concentration.
4. When a habit is being begun there must be no exception until it has gained real headway; since the beginning of formation of a habit is the most critical time.

If these rules are followed, you will soon be forced to struggle when you wish to do the wrong thing, since the new habits will be so deeply rooted.

Good habits raise the individual above the level of beasts and of the average man. Bad habits are more easily acquired than good because indulgence in them means a reversion to the semi-savage state from which men have risen only by the struggles of countless generations of ancestors.

Shyness and Timidity

There is comfort for the shy in the reflection that many of the greatest men and women in the world have had to conquer such tendencies. McKinley had to conquer timidity every time he made a speech; Demosthenes, Beethoven, Tennyson, Carlyle, and many other men were shy. Lord Chesterfield in his letters tells his son how when he first entered society he thought himself beneath others and suspected every whisper was about him and his special defects.

Chesterfield said that his shyness came from thinking too much about himself, and this indeed is the case with most people who are shy.

Secluded life away from association with other people often leads to a belief that people's minds are busy with you when such is not the case; your appearance may surprise you but it doesn't attract their attention.

The great poet Tennyson did not overcome his shyness until he was forty years of age. Some critics have said that with him it was a form of conceit; and so indeed it was, in as much as all shy people, like some children, imagine that people's thoughts are always busy with them. If this is the case with you, the attempt to console yourself with lofty thoughts might make you only more self-conscious.

The only way to get rid of shyness due to youth or to lack of social intercourse is to get used to society somehow and not try to avoid it. A good rule is to make up your mind to ask people questions rather than to meditate in advance impressive answers to questions they ask you.—To ask people questions to which they probably know the answer is one of the shortest cuts to popularity and esteem, and also turns their thoughts on themselves and away from you.

The most common fault of people who are shy is that in

their effort to avoid showing shyness they go to the opposite extreme and become rude and pushing, which offends many people. Some students of psychology declare that in most cases rudeness is due to shyness, or an attempt to claim rights to which one doubts he is actually entitled.

Timidity is somewhat different from shyness. Dr. Josephine Jackson, the author of "Outwitting Our Nerves" (Century), has told of a patient who said to her, "Doctor, what makes cold feet?" "Cowardice," replied the doctor, who says that upon receiving the answer her patient threw away her hot water bag and has never needed it since.

And it is the same if you have "cold feet" in the sense of losing your nerve, when you should exercise it, so that you slump when called upon to face responsibility. It is cowardice. You must force yourself to do what your good sense tells you to do. You may make many attempts before you succeed, but the constant wrestling with your timidity will aid you to conquer it finally.

As a really effective cure for timidity one expert has suggested that the victim, if employed by any firm or individual, should "take the bull by the horns" and ask for an increase in salary. It is suggested as a good exercise in the development of self-confidence.

This is not bad advice at all. Nearly every employer will admit privately that there are people in his employ whose wages he would increase if they were to ask for the "raise" with self-confidence.

Cure of Indecision

Strictly speaking there is no such thing as indecision. When you fail to do a thing you decide not to do it, and generally the longer you wait the more your subconscious mind marshals fear thoughts from its indexed files of your

previous conduct to deter you from acting. A man is at the window of a burning building; he wonders whether to jump; he fears he will break his neck if he does jump, and yet he knows there is no chance of rescue. If he remains undecided whether to jump or not he is crushed by the walls or burned to death. Thus he actually does make a decision, and it is to die rather than attempt the jump that might save his life.

It is so in our every day life and most of us have been in similar situations. Realise that any decision right or wrong is better than no decision. For indecision takes from you the power of deciding and puts it in the hands of Fate of whom you become a plaything. As you make decisions more and more frequently you will gain experience that will enable you to judge soundly. The ability to decide accurately comes from experience, and this is true even of the judges of the United States Supreme Court.

Sometimes one indecision leads to another until making up one's mind as to even the most trivial things becomes a matter of torment. An eminent alienist has told of a nervous patient who was found sitting in abject misery, trying to decide which sock to put on first. While a wrong decision can often be righted, yet indecision or much worry before acting will in time bring the mind to such a state that it is unable to grasp the governing factors in any given situation.

Again and again you must impress upon yourself the fact, that it is better to do something and make a mistake, than it is to do nothing, or to waste energy over trifling decisions. This does not mean that we should take "snap judgments." It is always better to sleep over an important matter and let the subconscious mind digest it. Before at-

tempting to sleep, however, all thought of the problem should be driven from your consciousness so that you can get a good night's rest. The most brilliant minds in the world find that this method of treatment enables them to arrive at a correct decision.

Whatever the decision may be, take no more thought about it. Instead of trying to change your decision continue as you have decided, unless there is absolute proof that you are wrong. You will learn from your mistakes. The very men whom you know to be noted for their quick and accurate decisions are those who learned to make them by profiting by their mistakes. It is just as in school or with the apprentice in a workshop. There are many wrongly added columns of figures and many bungling pieces of workmanship before unerring accuracy and good workmanship is attained.

Worry

Rest and recreation are now recognised as the best cure for worry. It is almost always the sign of a tired brain or one poisoned because of the general condition of health.

In the second chapter it has been explained how often worry and depressions are due to purely physical causes. Evil forebodings generally have this origin. The stout man who does not get sufficient exercise is usually a most variable being and often is morose. So is the victim of chronic constipation or of rheumatism.

In any case of worry steps which tend to improve the health—exercise, careful eating, correct and deep breathing and so on—will tend to remove it.

It must be remembered that it is not at all abnormal to worry over real troubles or to feel a natural anxiety if important decisions are pending. The building of possibili-

ties in the mind and tearing them down again, and building up of new possibilities is only natural and is indulged in by all. Even in such cases good physical health will assist in a decision by a brain that is unpoisoned and by blood so pure that mountains will not be made out of molehills.

Cure of a bad temper

To overcome a bad temper it will be necessary for you to keep a constant watch of yourself. It is generally due to an impulsive disposition which quickly translates thought into action. So you must interpose between the thought and action, other thoughts. The best thought to fix firmly in your mind is the idea that people of Culture are ashamed to lose their tempers. To be able to keep one's temper is the only way to get power that will endure, and a well controlled temper is always recognised as a sign of superiority.

Learn the following words by heart:

"If I lose my temper I show myself a fool. I gratify the vanity of the person who is trying to make me lose my temper, and show that I am his inferior. I will not lose my temper and he will realise that I am above being affected by his actions."

It is not enough to learn these words but you must force yourself to say them silently and slowly to yourself one by one when you are tempted to lose your temper. After a while you will be able to do this every time you are tempted, and soon this thought will come to your mind unconsciously whenever necessary and you never will be needlessly angry.

Nearly all great men have had bad tempers in their youth, but learned to control them by following some such plan as above outlined.

Punctuality

One of the most useful habits is that of punctuality—always being on time at any appointment of any kind. Those who actually have the least to do are those who are most unpunctual. Many business men consider the fact that a man is tardy proves that he has so little to do that he has not found it necessary to systematise his day.

The only way to cure unpunctuality is to make up your mind to do everything on time. As your excuse to yourself probably is that you have too many things to do, you must map out your day so that you have time for everything.

Rule out a chart for each day, splitting it up into 15 minute periods, and then make up your mind how you will spend each of these periods. Stick to your schedule, letting only a real emergency prevent.

Thus you will learn to utilise your time and find out how much of it you really waste in things that do you no good.

Auto-Suggestion

The method of auto-suggestion is an essential part of the acquirement of poise, and is actually used consciously or unconsciously at all times by every one. As generally recommended by its authorities it is that you should put yourself into the attitude, physical and mental, of belief and declare to yourself the desired end. "To-morrow I shall be better," "This feared thing will no longer be feared," "This troublesome thing is of no importance," "This purpose shall be attained."

The time when a person is most susceptible to auto-suggestion is at the height of well being during the day, as

when taking outdoor exercise, or when quite relaxed and comfortable in bed and ready for sleep. Going to sleep with such thoughts will undoubtedly start the subconscious mind on a train of thought that will be its theme throughout your sleeping hours.

This we have recommended in the present chapter, as it is of great value, but such thoughts must be followed by work, for "faith without works is dead," as St. Paul said.

When William Tell put the apple on his son's head, and sent an arrow through it without hurting him, he said that he was able to do it because he had confidence.

Yet William Tell did not attain that great skill by saying to himself over and over. "I am the world's greatest archer. I can do anything with an arrow. I am skill, I am accuracy, I am the greatest thing in my line there ever was." Instead of that he learned to shoot by shooting, and he missed the bull's eye many times before he acquired the skill to shoot straight. Men learn to think by thinking and to do by doing.

Undeniably self-confidence from auto-suggestion and the repetition of phrases that encourage belief in one's self, are of the greatest value. One of the best phrases to say is this: "I have been a fool, but I am going to quit being one. I now turn over a new leaf and am going to learn. I will succeed."

Don't let auto-suggestion banish from your mind thought of a mistake. It is better to resolve that you will not make it again and will profit by your lesson.

A pernicious mental habit is that of self-discouragement. Instead of mending matters it aggravates them and works destructively because of the auto-suggestion of fear thoughts. Difficulties should be met courageously. When a man says

"I can and I will" it is marvellous what clouds of discontent can be dissipated.

A clenched fist struck upon a table when alone, may instantly shake off the shackles of mental servitude. It has been said indeed that death itself will wait for a brave spirit.

Habit Forming in Childhood

In the twenty-second chapter (which however should not be read now but later, since this course has been carefully prepared for successive steps in Cultural development) there is a discussion of children's habits. It is advisable however in the present Exemplifications to give some general ideas on the subject, especially in their bearing upon our own Culture as adults.

The brain practically completes its development at the age of eight, as far as shape and size are concerned. Then begins the work of habit forming and the age between 8 and 12 is the time when habits are most easily formed. It is then, as Professor James said, that a child learns most readily little niceties of dress and manners that will be of help in life.

At all times the child must be taught not to be afraid of bogies, ogres, hobgoblins, witches, and the thousand and one imaginary monsters thoughtless nurses use to frighten children. Most grown people have had such thorough grounding in fear thoughts during their youth, that even the bravest old soldier is capable of being influenced by them. Start in at once to free your children from any such impressions and in their place teach them in your own words the lessons contained here that are applicable to them and their understanding. Thus you can give your children the train-

ing of princes. Nearly every chapter has reference to the youngsters. Remember that you yourself can learn by teaching them.

Any early disadvantages of our own seem trivial compared with those of some of the greatest men. Voltaire was epileptic in babyhood and ill all his life. Pope was sewed up in a canvas jacket each morning that he might sit up for work; Poe was always tormented by nerves; Napoleon had fits and the itch from childhood; Keats was a sickly consumptive, and Cæsar was an epileptic.

CHAPTER IV

HOW CULTURE IS REVEALED IN DRESS

Important Details of Culture and Expression

EVERY man or woman you meet for the first time gives you an instant impression as to his or her possession, or lack, of innate Culture. Two things guide you in your estimate; the appearance of his face and hands, and the way in which he is dressed. Slovenliness in either respect, your intuition tells you, means that in all probability he is slovenly in his mind. It may be unfair for you thus to judge people, but you do so, and you may be sure that others appraise you in exactly the same manner. Perhaps it is unjust to your true worth or to their's, but it may be a long time before true worth finds opportunity for revealment. Innate Culture can be revealed only by its expression.

Our dress is our show-window in which we exhibit the goods within. This is why Ruskin said: "Clothes carefully cared for and rightly worn, show a balance of mind and self-respect." It is most important that you should so express your innate Culture.

"We come undressed into the world, but behold

thousands of years before we were born it was decided that we must be dressed as soon as possible afterward; and clothes were made for us while it was yet in doubt whether we would be a little gentleman or a little lady," wrote the social writer Ralph Bergrengren, in the *Atlantic Monthly,* that most Cultured of magazines in which Emerson, Holmes and the founders of American belles-lettres found their expression. From that hour we express ourselves in dress, just as soon as we have a share in the decision, until we arrive at the perfection that Emerson described when he spoke of the lady who confessed to him that the sense of being well dressed had given her a feeling of inward tranquillity which religion itself was powerless to bestow.

"To be well dressed is not vanity, but sanity," said a witty woman of the Smart Set. This is the reason why love is the best friend of the dressmaker and the tailor, while ambition, love's only real rival, also sends many customers to these same useful caterers to our happiness.

Dress affords one of the best possible proofs that Culture to be expressed must be innate and that it cannot be bought. There are those who recognise the true rules of dress as soon as they hear them, and they accept them and act upon them and bend their wills to a compliance with the standards of Culture. Our aim then should be to awaken instincts that the wrong environment may have stifled. The ineradicable instinct for innate Culture in dress

shown by some people is actually a legacy from existence in another incarnation, according to the boldly asserted belief of one of the most famous dress creators of Fifth Avenue. He insists that it can be the only explanation, and openly declares that the reason for the surprising and unexpected good taste displayed by some of his customers, is that in previous earthly existence they might have been any of the women famous for the charm of their Culture generations or thousands of years ago. Be that as it may, the will to be well dressed will surely result in making you so.

To be well dressed is not a matter of money, but of desire; of ridding the mind of wrong notions in regard to dress and not following foolish, unreasoning fancies of your own, or of other people, that will lead you away from true Culture.

Not a Matter of Money But of Culture

Money cannot buy Culture. It must be innate, and its development must be learned and earned; vulgarity must be unlearned. The best proof of this is found in this very matter of dress. We know that if a woman were wealthy enough she might wear a costume made of woven spun gold and decked with hundreds of thousand-dollar diamonds, but thereby she would proclaim her vulgarity, not her Culture; and to those of true worth she would be less interesting—except as a freak—than many a woman in a simple thirty-dollar gown. Money

is often a handicap to the expression of Culture in dress; for the newly rich are apt to say, "What's the use of having plenty of money if I can't wear more costly clothes than other people?" You can't convince some of them that it "isn't done," and that the real leaders of society are dressed simply. Many of the *nouveau riche* "seem most hideous when adorned the most."

Many of the wrong ideas that have grown up among the masses in regard to dress are due to the cinema, or "movies" as they are popularly called. It is queer that the people who live far from Fifth Avenue and even some of those who live within a few blocks thereof, should accept the cinema as their guide in dress when they know that it is untrue to life in almost everything else. Many a well bred woman has been divided between contempt, disgust, and amusement at a popular portrayal of the daughter of an English duke at an absurd watering-place that was more becoming in its pomposity to a courtesan than to a lady of the aristocracy.

Every woman likes to look at pretty clothes. The motion pictures satisfy that desire. That is all they are intended to do. As for being an actual index to real styles you can rest assured that they are no more accurate than are the eccentricities shown in the newspapers as Paris styles. The newspapers print them because they are eccentric. If they weren't absurd they would not attract attention; and truth to tell, most of such clothes in

Paris are worn by women who want to attract attention to their bodies that are for sale.

Cinema actresses, as seen on the screen, are for the most part poor guides to those who wish to gain lessons in the expression of Culture. The characters that they portray often demand that they be extravagantly dressed in the scenes that they act. They can afford to have a gown for a two-minute scene, which they would never be able to wear in real life or use in another play. One such actress, whom New York society regards as the woman who exhibits the greatest innate Culture in her pictures, and who is really welcomed in society, would be shocked if any one of Culture should imagine for a moment that she had the bad taste to dress in real life as in pictures.

Even though we have already devoted many words to the matter, the moving picture theatres nowadays are attracting so many people who may be receiving daily unconscious suggestions actually harmful to Culture, that we cannot forbear calling attention to yet other disproof of the life of society people as depicted on the screen. The familiar "bathing girls" have done a great amount of real harm in influencing women to dress immodestly for bathing. At Palm Beach, Florida, long the winter centre of America's social life, there are two bathing beaches. One is patronized by the people who stop at the two great hotels and cottages; the other by people, mostly from small towns, who stop at

boarding houses and who are divided from the others by a great social gulf much harder to leap than the Indian River which separates the boarding houses at West Palm Beach from the fashionable hotels. At the bathing beach of the society crowd every woman wears skirts and stockings. At the one which society ignores, nearly every woman wears neither skirts nor stockings. The explanation is that untravelled girls, residing far from Newport, Atlantic City, or Palm Beach, think that women when bathing really dress as depicted in the "movies," and buy such suits, as a part of the equipment for their vacations.

Sad Plight of the Rich Without Culture

To be admired by those about us is certainly a high ambition, but to be laughed at is a terrible humiliation, if you know instinctively that those who laugh are justified in so doing. That is the sad plight of many people with money, who would give everything for Culture except strip themselves of the desire to "show off," and of other vulgarity that has increased with their wealth. Such can acquire Culture; but they must first really appreciate its value, and be willing to make other than monetary sacrifices for its acquirement; otherwise they will be forced to stand aside and see many people of comparative poverty enjoying delights beyond their reach, and at whom they covetously gaze through

the golden bars that separate them. The case of Beau Brummel, who died in poverty and was envied by the Prince Regent, has many parallel instances to-day that it would be scarcely diplomatic to mention in print.

The most select clubs have among their members men who can scarcely afford to pay the dues, and who make no effort to pretend that they are financially well-to-do; they make no pretence of fine raiment but dress simply, as befits their incomes, in clothes that are never shabby and always neat. We can recall a young woman, very poor but of great Culture, who was invited to attend a fashionable ball. She had no party dress and could not afford to buy one, and was too proud to wear the proffered party frock of one of her friends. So she went in a simple, plain, white dress that had been freshly laundered. She was the success of the evening. Every one admired her for her good sense and good taste, and rumour has it that the very advantageous marriage she made afterward was due to the impression these qualities made on a man for whom many match-making mothers had angled in vain. Such a woman would certainly make a good wife; and no doubt the impression she created at the ball led him to seek a further knowledge of her mind and Culture.

Inexpensiveness is never regarded as bad taste by people of Culture; but vulgarity, or ostentation, or

slovenliness in dress or in anything else, arouses their contempt and they draw aside to let such people pass unnoticed.

Most Important Principle of Dress

The Officer's Manual, prepared by Major Ross, for American army officers, impresses upon them the importance of neatness in dress, and gives these two bits of advice which may well be followed by every one who seeks to be regarded as well dressed, whether man or woman:

"Don't, however poor you are, dress shabbily.

"Don't affect any singularity in dress; this is a monopoly of great men, who presumably desire to bring themselves down to the level of ordinary mortals. Knowing this instinctively, men try to find a reason for your peculiarities if you cultivate any."

By this second "don't," Major Ross means to say that if you give Thomas A. Edison or Mrs. Hetty Green as your excuse for being careless in your dress, people will expect you to have the same sort of brain as they have, and your lack will be noticeable.

In this connection, it might be recalled that nearly every absurdity of fashion in the past owes its origin to necessity for covering deformities of kings, queens, princes and princesses, and as such was followed in days when slavish imitation of the clothing of the great was regarded as a means of flattery. From his excesses, Henry VIII of the many wives,

became a bloated figure in the latter part of his life, and the aristocracy stuffed their clothing to imitate his size; his daughter, Queen Elizabeth, had auburn hair and the ladies of fashion sought for a dye that would turn their hair to the aristocratic hue.

Professor Reuben Post Halleck relates that when neligeé hats first made their appearance, a shrewd hatter sent for a very popular and well dressed college student, and offered him the choice of the best hat in the store on condition that he would wear the soft hat for three days. He objected to making such an exhibition of himself, until he was flattered by the hatter's wager that the neligeé, or soft hats, could in this way be made the fashion for the entire city. When the young man first appeared on the campus wearing the soft hat he was guyed for its oddity. Late in the afternoon some of his friends concluded it looked so well that they would buy one too. The next day many more came to the same conclusion. Soon the hatter could not keep up with the demand. Thus, the soft hat acquired a vogue which makes the derby no longer indispensable to those to whom it is unbecoming.

This same power of suggestion or association of ideas has been used also to make a fashion unpopular. Some of the ladies in a large European city selected, without consulting their milliners, a cheap Manila hat which was very handsome. The milliners

found they had on hand a lot of high-priced stock for which there was no demand. They held a council, bought a large number of the cheap hats, and put them on the heads of all the female street sweepers and scavengers in town. When the ladies went out and saw them, they threw away the Manila hats and flocked to the milliners' to buy something the scavengers could not duplicate.

Power of Suggestion in Dress

Fashion is an illustration of the way in which suggestion rules the world; for it matters not whether at first we like or dislike the style that prevails, we yield to its universality and follow suit because familiarity with the new style creates a new dominant thought. Thus, such styles as hoop-skirts, high heels, bustles and four feet tall coiffures, to which we look back with amazement, became the vogue. However, we are now sensible enough, most of us, to draw the line at styles that would be personally unbecoming, although the cumulative effect of seeing so many people clad in the same style of garb has the tendency to make us endure, and then embrace, so that the old seems out of date and the new becomes the criterion. Yet the average development of the personal will has been so great that there have been notable refusals to follow innovations, imitations, and invasions and tailors have been unable to introduce bright colours into evening dress for men, and dress-makers have been

unable to suppress the shirt waists that cut so deeply into their profits by adding length to the wear of skirts.

A suggestion must be the dominant note in the mind to become effective, at least in that particular field, so that when the card index of the subjective mind is consulted on that point, the decision shall be in accord. Ordinary folk carry around with them a subtle atmosphere of thought which makes them an object of instinctive like or dislike to babies and animals, and in a lesser degree to their fellow men and women. This is the explanation of what we call personality or its lack—an external aura created by our inner consciousness. "He who would have friends must show himself friendly." The person of undeveloped Culture who tries to "show off" in dress or otherwise is not "friendly;" he is avowedly trying to make other people envious, and to humiliate them by his pretensions. He creates an atmosphere of antagonism and arouses animosities that make people yearn for his downfall.

Great is the power of suggestion—one of the greatest forces in the world. Learn to resist it yourself when your conscious mind—your good sense—tells you that you are wrong to yield; but use it on others to impress them with your Culture. If you are determined to show your Culture, and do show it in your appearance, as well as by your action, those with whom you come in contact will quickly realise that you possess it. Tribute is paid to men

or women of Culture, even when circumstances force them to dwell in the most forlorn of boarding houses. It is pretence and snobbishness that make the "Hall Room Boys" ridiculous, and their lack of Culture is what makes us laugh at them.

Remember that the masses have keen perceptions and are quick to appreciate Culture. When one of the leaders of New York society was a candidate for Governor of his state, he made it a point to address cart-tail political meetings in his shirt sleeves and old clothes to show his democracy. Naturally the East-siders were offended, for it was a sign of contempt that he should try to "lower himself" to their standard, and he was overwhelmingly defeated. On the other hand, a man who had been a dock laborer at a Pacific port, but whose ambition made him a great lawyer, and his innate Culture a very Chesterfield whose fame stretched from ocean to ocean because of his immaculate dress and courtly manners, became a United States Senator. He was always most careful to be properly and immaculately dressed when attending social affairs of the "Lady Garment Workers," or addressing meetings of the "Street Cleaners' Benevolent Association." Therein was the secret of his success in politics.

Avoid Following Extremes in Fashion

Fashion should not be followed in extremes unless you can afford it. It is unwise to be either too early in the fashion or too long out of it. Fashion

wears out more apparel than does actual wear, and there is nothing more aggravating than to have an expensive gown on your hands which you can't use or alter, but which is a constant reminder of your past extravagance. Men are more fortunate in this than are women, as there have been practically no changes in men's styles for years. Many of the best dressed men have worn the same style of suit for many years; because it is becoming, it always gives them the appearance of being extremely well dressed. Of course, it goes without saying that no man, unless he wishes to spend money for a moment's whim, half in jest, would be seen in the absurd "Klassy Klothes" advertised in the popular magazines, and worn as "Sunday best" by the ignorant who are deluded into the belief that they are thus imitating garb worn at Harvard or Yale.

Up to a certain point, compliance with fashion is essential, especially for women. The majority of people are uncomfortable unless dressed in the prevailing styles; they become conscious and lose their poise, and are unable to be at their best in the expression of their Culture if they are noticeably out of fashion. So, too great a disregard of fashion is a violation of one of the first rules for expression of Culture in dress: Dress in such a way as to be unconscious of your clothes.

Here are the words of the greatest authority on manners whose name is the origin of the word Chesterfieldian, which adjective is the strongest

that can be applied to describe any one's Culture:

"Take great care always to be well dressed like the reasonable people of your own age in the place where you are; whose dress is never spoken of one way or another as either too negligent or too much studied." These words of Lord Chesterfield are just as true for women as for men.

A *grande dame* of New York said recently: "However beautiful or costly a woman's dress may be, it should be such as not to attract prolonged attention. No woman wants people to forget her in admiring her dress." And the great social leader quoted the words of Lord Haliburton: "As soon as a woman begins to dress 'loud' her manners and conversation become the same." We advise you to read and reread these three expressions and implant them so firmly in your subconscious mind that contrary thoughts will not dare to intrude.

To Feel at Ease Forget About Your Clothes

You must forget about your clothes if you would look at ease in them and as if you were accustomed to them. This is why the finest, most tasteful and best fitting clothes fail by themselves alone to give an atmosphere of Culture. After you are dressed take a survey of yourself in the mirror, front, back and profile, before leaving your room, and if everything is all right think no more of your clothes; stifle every thought of your clothes thereafter.

Even if you should unfortunately tear or damage your clothes ignore it and other people will. Go about your business as if nothing had happened until there is an opportunity to repair or change and no one will pay serious attention to it. But if you attempt to hide it or show any embarrassment you will be the butt of ridicule.

Awkwardness is due to paying too much attention to what you think other people think of you. Generally their thoughts are elsewhere than on you, but by concentrating your mind on what you believe they are thinking about you, mental science has proved that you force them to pay heed to you. Be sure that you direct their thoughts to you only when it will be to your advantage. So also if you go to a place and find that you are not dressed suitably to the occasion, be absolutely certain to act as if it were of no importance whatever. Ignore the matter entirely; it is most illbred to make any excuse even to your host. People of Culture will know that there must be some reason for your unusual appearance and if you do not make it worse by paying serious attention to it yourself they will give no heed. It is a real test of Culture for a man or woman to rise superior to such an emergency, but it is a test which every one of developed Culture can stand.

An amusing instance of this sort will be recalled by some of the Harvard men of the earlier days. One of the most Cultured, but most absent-minded,

professors was not at home when his wife returned from a shopping expedition. After she had waited a couple of hours, he drove up and stepped out of his carriage clad only in his underclothes. "My dear, where have you been?" she asked. He named several ladies on whom he had called. "What, without your trousers!" she exclaimed. "Why, I never noticed it," he replied, "and I do not think they did either, for they didn't say anything." And the professor did not give the matter another moment's consideration, and no one thought less of him for it.

How to Handle the "Jiggs" Type

Now you will understand the absurdity of business men unaccustomed to dress and unable to look at ease in fashionable clothes, trying to imitate a Berry Wall or a "movie" fop. There are men like "Jiggs" in the newspaper cartoons, who have grown to love their own slatternly ways and take real pride in them, to the despair of their wives and daughters. Much as you may sympathize with "Jiggs," you know very well you would be as sorely tried as "Maggie" if you had him around the house. But if you really wanted to cure him, you would do it by degrees. First, persuade him to wear loose, comfortable, well-made business clothes. Limit your standard somewhat to the style adopted by the well-dressed man who avoids extremes; and as he gets each new suit approach that standard by de-

grees so that he will always be at ease and not tempted to revert to the peace of mind that comes from taking no thought of clothes. Remember that the "Jiggs" type cannot look anything but out of place when dressed like a college student.

It is very poor taste to dress more expensively than everybody knows you can afford. To do so not only shows lack of Culture, but often causes the most malicious form of gossip.

Every one should contrive to live within his means. Not only does the world require it, but real Culture demands it. Not to do so is the essence of dishonesty, and may eventually drive one to commit some very dishonest acts. It is advisable to make a clothing budget and stick to it. Determine just how much you can afford to spend for dress and spend only that amount during the year. The average expenditure of people in America for clothing, according to government statistics, is thirteen per cent. of their incomes. Many need to spend more than that amount, and many can afford to spend less. With some people clothes are a real investment, for they are essential to their business or profession, but care must be taken not to appear unduly extravagant as such an appearance often creates an unfavourable impression. A man gets the impression of moral and mental qualities from a woman's dress, and every man worth while takes more account of these than of the physical. The exceptions in men only prove the rule, as careful

reflection and analysis will convince you. Beautiful women have been noted for their ill luck in love.

In making your clothing budget you will naturally keep a record of each article you buy, and it will be well also to keep a record of the use you get out of it. When you buy a garment, if you are forced to be careful in your expenditures, make careful estimate of the exact number of hours that you will wear it; divide the cost by the number of hours, and then calmly determine whether it is worth that much money an hour to you. Adhering to such a budget is the severest, and hence best possible training for the development of the will which, as we have shown in the previous chapter, is the root of all Culture. Determine carefully the amount you will spend and yield not to temptation unless for a really good reason.

The beginning of the formation of a habit is a very critical time. No exception must be allowed until it has gained considerable headway. Nothing better schools the will and renders it ready for effort in this complex world, than accustoming it to face disagreeable things. A will schooled in this way is always ready to respond, whatever the emergency, and gives the perfect poise of Culture.

Clothes Every One Must Have

The two articles of outer clothing most needed by every woman are a durable and serviceable suit of which she will not tire, and a party gown, so

simple that it will not attract attention and be recalled when often worn. A man needs a good serviceable winter suit and summer suit. Both need a single overcoat or outer garment. If the expenditure can be doubled, do so by getting two of each. We are speaking now of course of those who cannot afford a large clothing budget, as our advice must necessarily embrace those who are in modest circumstances as well as the wealthy; for while the essentials of Culture do not differ in accord with one's income, it is often advisable to make our suggestions so as to fit the smaller incomes because of the wide range of the Society's readers. But as Shakespeare says: "Costly thy habit as thy purse can buy, neat but not gaudy, for the apparel oft proclaims the man."

Whether rich or poor, you should avoid the combination of many colours. Navy blue is safe to choose, being becoming to every woman. Dark grey or blue is best for the average man. Brown, green or black is best for women with brown eyes or red hair. But avoid conspicuous colours as well as conspicuous styles, not only because other men and women of Culture avoid them, but because when forced to be careful in your purchases, your dress will be less obtrusive in the memory of your acquaintances. Be sure and get your clothes of all wool as they will look well as long as there is a thread left or until they are worn through, but if mixed with cotton or shoddy they will wear smooth

and shabby. The best way to be sure that they are all wool is to buy only from a reliable dealer. It is economy in the end and saves worry, as a reliable dealer will make good even after months of wear if the fault is due to some intrinsic defect. It is a good idea to buy plain tailored styles, which you know to be durable, at mid-season sales as it will make your budget go farther. The most fashionable women in New York do this; so why should not you show the same good sense?

Do not buy on the instalment plan. A recent careful investigation by experts on behalf of a sociological organisation revealed that such buying doubles the cost; and bear in mind that the payments may harass you long after the style has passed.

Choosing and Wearing of Clothes

Ready-made clothes come in short, stout and medium, but not by bust measure or shoulders, adequately. There are fortunate people who look well in ready-made clothes, but every one does not fall into these standardised groups. A good suit is like that worn by the buffalo so becomingly; it does not pinch under the arm, or pucker at the shoulders; it is never old-fashioned and never out of date. If you can afford it, go to a good tailor or dressmaker. We might paraphrase Polonious' advice to Hamlet as quoted above and make it read, "Costly thy tailor (or dressmaker) as thy purse can afford." The average ready-made clothes, when altered by a

good bushelman, are better than the work of the average cheap tailor or mail order "direct to you" shops. If you have confidence in your tailor or dressmaker rely on him, until you know that your own ideas are right. It takes the long experience that changes habit to intuition for a person to judge for himself what is becoming. Therefore, it is also well to rely on the advice of a friend whom you know to have good taste. But be sure that your friend tells you what she really thinks and not what she thinks you want her to say. Bear in mind that beauty in dress, as in other things, is largely relative; hence a dress which may look well on one woman may look hideous when worn by another. Manikins are employed in the most expensive shops so as to make a stout and vulgar dowager believe that she will become a dream of loveliness in the garment which the model wears, overlooking the fact that she is not a "perfect thirty-six" herself.

Each woman should understand her own style and accept it, and the fashion should be made to harmonise with her individuality. When the homely daughter of an American millionaire became the wife of a French count some years ago, his will substituted his good taste for her notoriously bad taste and, with the aid of the best dressmakers and the best coiffeurs in Paris, forced her to discard the absurd clothes she had worn, and made her a raving beauty. Fortunately, she had the good taste to continue in those ways after her

divorce from the count and her marriage to his uncle, the prince. After determining the prevailing colour of your costume, do as the count forced the countess to do, and make the details in harmony, not in contrast. Use few colours, and avoid bright shades except in small quantities.

Good tailors will tell you that heavily padded suits for men are out of fashion. Men of Culture always refused to wear them, just as they have always refused to wear any kind of freak clothes, so too the vulgar have eventually discarded the ridiculous pads. A man should not try to hide a low or round shoulder; it "isn't done," and perhaps it is because it only serves to call attention to a defect which can not be hidden.

Rules for Harmony in Woman's Dress

A woman should bear in mind that her figure should never be cut across, either above or below the waist-line, with contrasting colours, different shades of the same colour, or bands of different texture. Below the waist-line the figure should suggest elements of strength, and such horizontal bands cut the lines of the figure at an angle of opposition and destroy the rhythm and grace of the lines.

Every woman knows the rules for dressing for short and tall women, and for slender and "Stylish Stouts." If they do not observe them, but prefer instead styles that affect their appearance as would the grotesque "Magic mirrors," it is their own

fault. If a tall woman in a tight skirt of knee length could hear the comments of the men who pass, she would die of shame. "O wad some power the giftie gie us to see oursel's as ithers see us," says Burns.

A woman should dress to look as young as possible, but she must avoid inharmonious appearance of youthfulness that would make her appear ridiculous. Nowadays, when so many beautiful mothers rival grown daughters in attractiveness, there is no excuse for any woman retiring to the ingle-nook because she happens to be a grandmother. To do so is regarded as unnecessary and rather stupid by modern society. The middle-aged woman who imagines that no one cares how she dresses is much mistaken. It is a very serious matter to her family and friends, and she may be sure that if she affects the ways of age she will add to her appearance of age, and can blame only herself if she becomes a back number. There is no excuse for her, in these days when Alice does not sit by the fire; it is her duty not only to let the dressmaker help her all she can, but to have a hairdresser arrange a really becoming coiffure for her, supplementing any deficiency if it will add to her attractiveness.

The average woman can look well in the simplest dress if neat and in good repair. Cultured people are not ashamed to wear old clothes, but are ashamed of dirt.

Daintiness is the chief essential of woman's attire

and it makes, or its lack mars, her social career. The public believes that if you neglect your clothes you will neglect your manners. The finest garment is no longer stylish if mussed, spotted, or minus a hook or eye or button. Mr. Marden told of a woman, otherwise qualified, who was refused the position of superintendent of a girls' school because, though fashionably and elegantly dressed, her gloves were torn and soiled and two buttons were off her shoes; of course she never knew the reason, and often such details must have changed the current of people's fortunes.

Beau Brummel, the English fop, would spend two hours at a time on his necktie. Was it worth it? Probably not, but his fame lives forever, and Herbert Kelcey will go down to history as the man who set the fashion of having trousers creased in front, which style still prevails, although the young Prince of Wales in 1920 tried to restore the style of having them pressed at the side. More people know of D'Annunzio's hundreds of waistcoats, and his thousands of neckties, than of his poems or novels for which they were an advertisement.

Take Good Care of Your Clothes

To go to such extremes is absurd for a person of Culture, who can better employ his time, but every one should take proper care of his clothes. Careful daily brushing adds to the life as well as to the appearance of a garment. Sponging and pressing,

if done correctly and not too often, also preserve the newness, while a woman can add to the freshness of a gown by little alterations to collar and cuffs. Wearing old clothes that are well cared for has come, in these income tax days, to be almost a badge of distinction and gentility. Several of the most prominent men in America boast of the length of wear they get from their suits, and the most fashionable tailors are doing less business year by year as a result. Two of the wealthiest and most Cultured United States senators make a practice of having their suits turned wrong side out and made over, when the long used outside begins to show lack of freshness. The rich man's valet knows how to remove spots and keep his master's suit in good repair; and it is still fashionable, even since the war, for a wealthy woman to have her maid freshen up her clothes instead of discarding them.

Don't throw away a good garment until you have taken it to a first-class tailor or dressmaker and found out whether it can be changed to conform to style. But never attempt making over old clothes unless the material is good enough to make it worth while. Store no clothes for the season without thoroughly cleaning and repairing, as necessary. Unless you are sure you can clean a garment yourself send it to a good cleaner, and remember that a poor workman may ruin your clothes. If you clean anything yourself, first try the cleaning fluid on the inside of a seam to see whether it will change the

colour. When cleaning spots run a thread around them so as to be able to find them easily when the garment is wet.

To raise the nap of woolen goods, Miss Annabelle Turner, instructor in Home Economics at the University of Wisconsin, advises that a wet piece of the same material be placed over the spot and ironed with a moderately hot iron; the piece will adhere, and when pulled away the nap will rise. Needless to say, if the nap is worn off this will accomplish little. If velvet is crushed, pass it wrong side over the nose of a steaming tea kettle and the nap will rise.

Many persons think that any clothes are good enough to wear to work, no matter how old, torn or soiled they may be. This shows want of Culture. A person of Culture realises that neatness is always essential and a clean garment of the cheapest grade is preferable to soiled finery. So, too, a man should avoid appearing in shirt sleeves. Culture is not an overcoat to be put on and off as occasion may present; it must be with one always in every expression, when alone as well as in the company of others.

A woman of Culture does not go around the house in a kimono or soiled dressing sacque, nor wear a boudoir cap at breakfast; she treats her husband at all times as she would any other gentleman, and wants to appear presentable even at the breakfast table. While we are on the subject of the woman

who runs down at the heel, we must not forget to comment on the man who was so careful to have his hair slicked in the days of his courtship that his mother and sisters knew there was "a woman in the case." Too often after marriage he, too, becomes untidy in his dress, having the notion that only when slovenly can he be comfortable.

Fresh underclothes are as important as a fresh waist or shirt because of the effect on your innate Culture. And this recalls the embarrassing position of a wealthy woman lacking refinement, who visited a fashionable physician just off the Lake Shore Drive in Chicago. She had injured a knee and the doctor wanted to see the unaffected one as well as the other. She refused at first and when the physician insisted, with crimson face she exhibited it and he saw that she had washed only one of her knees in anticipation of her visit.

For the refreshing effect on your mind change to clean clothes for the evening when possible. The English man or woman of Culture always changes to evening dress for dinner even when alone. When you change your clothes you change your thoughts, as any psychologist will tell you, because of the law of suggestion to which we have previously alluded; that, aside from cleanliness, is a reason why you should not sleep in any garment you have worn during the day. The importance of the effect of clothing on your mind is as much to be considered as its effect on those with whom you come in con-

tact; though care in selection of your clothes should be given with a view to the psychic influence on other people.

Psychic Effect of Dress

Wearing red on a hot summer day causes discomfort to all who see you. It makes them feel warmer, and people of Culture are repelled and avoid the wearer of the offending colour. On the contrary, white, pale green, light blue, combined with white and pale lavender, are very pleasing to the eye and one instinctively feels the wearer possesses innate Culture. To the really Cultured, discordant colours are as painful as a discordant note to an accomplished musician. Red should be used sparingly at all times; it is the colour of violence, of anarchy, the danger signal of hate and rage. Even bulls and gobblers abhor it, and the "Scarlet Woman" spoken of in the Bible, and Hawthorne's "Scarlet Letter," show that it has always been regarded as the symbol of those outside the pale. A woman of innate Culture chooses instinctively the colours that express her individuality.

Avoid wearing clothes that you have worn during any very sorrowful time. You may have laid them aside for months and forgotten your sorrows, but if you put them on, or even get them out, your subjective mind immediately hurries to its card index, and going through the files hastens to tell you in every detail of the last time you wore that dress,

and all the sorrow that you felt then comes back to sadden. Give away such clothes to others who have no associations woven in their warp and woof.

The contrary is also true; many a woman spends happy hours trying on her wedding dress and living over in her memory her wedding day.

One should avoid morbid thoughts and memories, and take as a motto that of the sundial which is inscribed "Horas non numero, nisi serenas," to make a boast of its failure to take note of any time that the sun fails to shine.

Dignity, restfulness and the sense of Culture shown in plain materials is never obtained by varied patterns. Plaids also serve to call attention to inequalities in bust or shoulders. Certain styles look well in all materials, and so cheap materials may be used for garments that have but infrequent use; though one should remember that handsome, expensive trimming looks out of place on cheap gowns. Ignorant girls lacking Culture, as well as money, may often be seen in garments made of cheap, flimsy stuff, garnished with shabby passementerie, poorly cut, and often of light material that shows every spot.

Proper Use of Ornament

Ornaments must harmonise with the material, the construction and the use of the dress; best is embroidery worked into the material in design ap-

propriate in form and colour and always conventional. Trimming should mean something; bands that bind nothing; straps, bows or buckles that confine nothing, offend good taste.

Ornament must be planned to enrich or serve a purpose, not to assert. It should form a note in the general harmony of colour; a decorative touch to add beauty and be subordinated to the person or article decorated. A beautiful ring calls attention to the hand, a necklace to the neck, a pendant to the bosom on which it rests. See well to it that that guidepost's index points to something worthy of admiration.

Carlyle says the first want of primitive man was decoration, yet it is a fad nowadays with some to denounce jewellery. Dr. Frank Crane said its possession is an invitation to crime. But so is the possession of money, and did not Shakespeare say that "beauty provokes thieves sooner than gold"? Did Dr. Crane desire women to rid themselves of their beauty? Not only the famous beauties of history but the venerated women of the Old Testament like Sarah, Rachel and Esther were dressed doubtless with oriental richness; nor are they censored for so arraying themselves, though their taste probably ran to anklets as well as bracelets, and they wore earrings of large size and every sort of pendant in great profusion. "Most of those who denounce jewellery are those who haven't any and can't get any, one New York society matron de-

clared rather maliciously, but with more than an iota of truth.

The Necessity of Cleanliness

There is nothing more ornamental than cleanliness, as we have said several times but cannot impress too often. The three main reasons for washing clothes are:

1. To remove dirt and open the pores of the cloth.
2. To dry cloth and renew its power of absorption and evaporation of the body's daily quart of perspiration.
3. To get rid of any bacteria present.

The choice of a good laundry is essential if you want to make your clothes last. Do not patronise a Chinese laundry. Mend your clothes before having them laundered as the machines are likely to enlarge the tears. Wash your own delicate waists. It is no disgrace for a woman to wash her own fine waists and laces. Women of refinement who have no ladies' maids or a *blanchisseuse de fin* do it, and at least once the engines have been called out to extinguish a small fire at the Ritz Carlton Hotel in New York due to some guest washing her own lingerie and who had let the electric iron get too hot. Surely it is much better to do your own waists, laces or silk lingerie than to trust them to the tender mercies of an immigrant fresh from one

of the newly self-determined countries of southern Europe.

You should wear clean hosiery every day even though you have to wash it yourself. A daily change is necessary because the foot perspires more than almost any other part of the body, and its odour is most unpleasant. A daily change of hosiery will also do much to prevent foot trouble.

Another thing in regard to which the woman of Culture is meticulous, is the dress shield. Shields should be soaked for several hours in tepid suds made of pure neutral soap and soft water. Rinse in cold water; don't use hot water; it makes the rubber brittle. A brush may be used, but shields should be washed so frequently as to make this unnecessary. They can be washed daily, without removing from the garment, with a cloth dipped in soapy water and then one rinsed in clear water.

Corsets should be easily and thoroughly cleaned from time to time with a small brush and plenty of soap and water. Rinse in clean water and dry in the sunshine, and the odour of perspiration will vanish.

A man must change his collar as often as necessary, which may be several times a day during the hot summer months. It is better to wear the same style of collars always, but be sure it is becoming. Unless you are absolutely certain that soft collars are becoming to you, avoid them.

Dress Must Be Appropriate

The keynote of dress must be its appropriateness to the occasion. When Rosa Bonheur painted the famous "Horse Fair" she wore trousers while making her sketches in the dirty market. Originally men wore skirts and women wore trousers, largely because women had to do the rough work in life; but as women grew more powerful and beguiled men into undertaking menial tasks, they donned skirts as more becoming, as well as to show that they were not compelled to work.

Society women who are in business always wear plain tailored suits at the office when transacting business. Many stenographers and sales girls show less taste, and the standing of a woman in the business world can be accurately gauged by her lack of ostentatious finery. Fancy lace or chiffon blouses, very low necks, dancing slippers, plumed hats and ostentatious jewellery are all out of place in business, as every woman of Culture knows full well.

Shoes, Hats and Gloves

Good shoes, hats and gloves are of the greatest importance. Your shoes must be comfortable, or you cannot have poise. High heels look absurd on stout women, and should never be worn by any woman to business. A man is foolish who sacrifices comfort for style in a shoe, but his shoes must always be shined.

After removing your shoes, always put shoetrees in them. Shoes absorb the perspiration from the feet and are usually damp in the inside when you take them off; unless they are treed, the moisture causes them to curl and lose their shape, and eventually crack. The use of trees will preserve the original shape of your shoes, and not only will they look well and wear longer, but you will find them much more comfortable. Much foot trouble can be avoided through proper care of the shoes.

Don't wear a hat that is a burden. Don't depend entirely upon your own judgment in its selection, but do not let your milliner persuade you to buy a hat that you know is unbecoming. If you cannot trust your milliner or hatter, take a candid, honest friend along. A man should get a becoming style for winter and one for summer, and he should stick to them as his styles for as many years as fashion will tolerate.

This also applies to every item of a gentleman's wardrobe. The best groomed and most Cultured men usually adopt a specific style, as to cut and fit, and stick to that style, always refusing the fads and fancies of the moment. Eventually their style of dress becomes a part of their personality. A *gentleman's* wardrobe is never out of fashion.

Be sure and buy good gloves. Keep them clean and well mended.

Plainness, purity and softness of texture, rather than elaborate ornamentation, should be the main

consideration for infants' clothes. Such are worn by young princes and princesses, and one of the leading children's outfitters in Fifth Avenue says our young aristocrats follow the royal example.

Details of Dress in Several Chapters

Several of the chapters of The Science of Culture discuss various social occasions and their intricacies as a part of the expression of Culture; we go into detail as to the proper dress for each. In the present chapter we have merely given an outline of the underlying principles that govern the selection of clothes and accessories; also methods adopted by men and women in the highest social circles of New York, as well as those who are admittedly possessed of the greatest Culture and admired for their ability in their dress.

How to Study This Chapter

The Science of Culture has been arranged systematically and must be followed in the order determined by the judgment of its editors; each phase of the expression of Culture being discussed in its proper sequence so that the instruction you receive shall be well rounded and easily absorbed.

Make Immediate Use of Knowledge Acquired

Use your will power and immediately begin to apply the instruction given in this chapter. Read

and study these pages again and again until every detail is thoroughly in your mind.

Culture is a study that you can turn to instant advantage. If you fail to do so you will undoubtedly lose in Culture; for to know the right thing and not to do it is most destructive.

The next lecture will discuss gesture and carriage, including the graceful way to stand, walk and seat yourself so as to be at perfect ease and recognisable as a person of innate Culture possessed of the ability to express it, naturally and without awkwardness, embarrassment or constraint.

Exemplifications

The Making of a Clothes Budget

For the purpose of illustrating how a clothes budget is kept by men and women of Culture, the Society has had the assistance of a man and woman both of whom have given such a summary of their expenditures.

The first budget presented is that of a teacher who receives a salary of $2,400 a year and is very well connected socially as well as having her position to maintain as a teacher in an institution whose pupils are much above the average in the possession of prosperous parents of Culture. The total expenditure by her as shown by the table that follows is about 12%, or one-eighth of her income. She is always well dressed, which is partly due to her skill with the needle, but she does not attempt to make any of her own clothes, although she does of course make little repairs such as mending her stockings, the replacing of buttons or

hooks and eyes. Her finer blouses and her silk stockings she washes herself. The clothes budget follows:

No. to Have in Use (Old and New)	The Garment or Article	Probable Cost	Years of Service	Annual Expense First Year	Annual Expense Second Year
Outer Clothing:					
1	Tailored suit (repairs second year $5.00)	$50.00	2 years	$25.00	$30.00 (Plus $5 repair)
2	Coats or wraps (bought alternate years from suit)	60.00	2 or 3 years	30.00	30.00
2	Service gowns or skirts and waists	45.00	2 years	22.50	22.50 (Or less if it lasts 3 years
2	Silk dressy gowns	60.00	2 years	30.00	30.00
2	Cloth Skirts	18.00	2 years	9.00	9.00
3	Blouses—1 silk	15.00	2 years	7.50	7.50
	2 lingerie at $2.50	5.00	1 year	5.00	5.00
2	Cotton service dresses	15.00	2 years	7.50	7.50
2	White dress skirts	6.00	1 year	6.00	6.00
3	Blouses—cotton—2 at $2.00 each	4.00	1 year	4.00	4.00
	1	5.00	2 years	2.50	2.50
1	Furs	75.00	5 years	15.00	15.00
1	Light weight coat or sweater	16.00	2 years	8.00	8.00
1	Raincoat	20.00	5 years	4.00	4.00
1	Wrapper or negligee	10.00	2 years	5.00	5.00
Under Clothing:					
6- 8	Knitted or porous, winter	4.00	2 each year	8.00	8.00
8-12	Knitted, summer	1.25	3 each year	3.75	3.75
4- 6	Muslin chemises or combinations	2.50	2 each year	5.00	5.00

No. to Have in Use (Old and New)	The Garment or Article	Probable Cost	Years of Service	Annual Expense, First Year	Annual Expense, Second Year
3- 6	Muslin nightgowns	$3.00	2 each year	6.00	6.00
2- 4	Petticoats:				
	Silk	8.00	1 each year		
	Cotton	3.00	1 each year		
	Bloomers:				
	Cotton	1.00	1 each year	15.35	15.35
	Wool	2.55	1 in 3 years		
	Silk	5.00	1 in 2 years		
2- 3	Corsets	8.00	1 each year	8.00	8.00
3- 6	Brassieres	2.50	1 each year	2.50	2.50
2- 4	Camisoles	2.50	1 each year	2.50	2.50
	Hats:				
2	Summer	8.00	2 years		
1	Sport	5.00	2 years	12.50	12.50
1	Winter	12.00	2 years		
	Gloves:				
3	Kid, short	2.00	2 each year		
1	Kid, long	8.00	1 each year		
2	Silk	3.50	2 years	15.25	15.25
2	Cotton	1.50	1 year		
	Shoes:				
2- 3	High	12.00	1 each year	12.00	12.00
2- 4	Slippers	5.00	1 each year	5.00	5.00
1- 2	Sport	4.00	1 each year	4.00	4.00
2- 3	Low	9.00	1 each year	9.00	9.00
1	Rubbers or storm	1.00	1 each year	1.00	1.00
1	Sandals	.75	1 each year	.75	.75
	Stockings:				
8-12	½ dozen at 75 cents	4.50	1 year	4.50	4.50
3- 5	2 at $3.00	6.00	1 year	6.00	6.00
	Miscellaneous:				
	Handkerchiefs, Aprons, Ribbons, Toilet articles	25.00	each year	25.00	25.00
				$327.10	$332.10

It is interesting to contrast this with the budget of a man whose salary is $50 a week or $2,600 a year. Of this he spends $50 a month for the rent of his room. His meals cost on an average $25 a week, and this will include the occasions when he has a guest although this is offset by the fact that he has many invitations to both dinner and luncheon. The gentleman who has kindly given us his budget is welcome in society. Since his clothes are standardised to suit his appearance, as has been explained in this section to be the habit of well dressed men of Culture, they never appear either new or old, but are always right. In the expenditure of about $7 a week which he makes for clothing, about $50 a year is included for pressing, cleaning and small repairs.

His clothes budget follows:

Number in Use Old and New	Article	Cost	Average Life	Cost per Year
1	Heavy overcoat	$60.00	2 yrs.	$30.00
1	Light overcoat	30.00	2 yrs.	15.00
2	Tweed suits (one each year)	50.00	2 yrs.	50.00
2	Light suits (one each year)	30.00	2 yrs.	30.00
1	Dress suit	75.00	3 yrs.	25.00
1	Raincoat (actually lasts 5 years)	20.00	5 yrs.	4.00
12	Collars, 24 a year at 25c.	6.00	6 mos.	6.00
12	Shirts, $1.50 to $4	28.00		28.00
12	Union suits at $1.50	18.00	1 yr.	18.00
2	Gloves	5.00	1 yr.	5.00
18	Neckties, $1 to $3 (buying about 6 a year when he finds one he fancies, and seldom wearing same one two successive days. Good ones can be cleaned at 10c)	36.00	3 yrs.	12.00

Number in Use Old and New	Article	Cost	Average Life	Cost per Year
12	Socks, at 50c	6.00		6.00
2	Low shoes	15.00		
2	High Shoes	16.00		
	These shoes are never worn two days in succession so give about 9 months' wear each, but rubber heels, etc., bring price to			15.50
	Studs and jewellery (excessive, but allowing for replacement)	15.00	3 yrs.	5.00
12	Handkerchiefs, 24 at 25c	6.00	6 mos.	6.00
1	Straw hat	4.00	Season	4.00
1	Felt hat	7.00	2 yrs.	3.50
1	Derby hat	6.00	2 yrs.	3.00
1	Silk hat	12.00	3 yrs.	4.00
2	Caps (one each year)	6.00	2 yrs.	3.00
	Toilet articles			20.00
	Pressing and cleaning			50.00
	Total annual budget			$343.00

Both the gentlewoman and the gentleman who have given these figures are firmly convinced that it is absurd not to know how she or he spends the money that is received. Each of them makes a more or less careful estimate of what they expect to do with their money and on this account they not only are always able to get what they actually need but have a surprising amount left over that they can use for other purposes as often as they find that they do not need to spend as much as they had planned. If at a sale at a reliable store they can get garments for less than expected, they are that much to the good.

Mary Schenck Woolman, who has made much study

of clothing budgets in her capacity as professor of Domestic Arts education at Columbia University and as organiser and first director of the Manhattan Trade School for Girls, has compiled the following figures showing the average clothing budget of a stenographer earning $25 a week and spending about $3 a week for clothing:

Items of the budget:	
Outer clothing	$75.00
Underclothing	20.00
Hats	13.00
Gloves	5.00
Stockings	6.25
Shoes	20.75
Miscellaneous	10.00
Total	$150.00

In such a budget the outer clothing would be bought with the idea of lasting over two years at least, though some of the articles are renewed yearly. About one-half of the budget is spent on outer clothing. The plans for the purchase of garments in different years is shown below:

Outer clothing:	1st. yr.	2nd. yr.	3rd. yr.
Coat	$50.00		
Shirtwaist (1 silk, 4 white cotton)	10.00	$10.00	$10.00
Serge skirt	5.00		
Summer gown	10.00		
Service gown		25.00	
Separate cotton skirt		5.00	
Silk gown		35.00	
Cloth suit			40.00
Lightweight coat			15.00
Cotton skirt			2.00
Sweater			8.00

Obviously such articles must be in durable styles and

not so extravagant in appearance as to be easily remembered, or become tiresome to the wearer.

Underclothing:	
6 Night gowns at $1.50 each (2 each year)	$3.00
6 Knitted combinations at $1.25 (2 each year)	2.50
6 Summer petticoats (2 each year)	3.00
6 Muslin combinations or chemises at $1.50 (3 each year)	4.50
1 Camisole each year	2.00
2 Brassieres each year at $1	2.00
1 Corset each year	3.00
Total	$20.00

Stockings, shoes, etc.:	
Stockings, 6 for $2.75 (cotton) and 2 for $3.50 (silk)	$6.25
Shoes, 1 at $9 (high); 2 at $4 (low); 1 pair slippers at $3.75	20.75
Gloves, 3 pair	5.00
Miscellaneous (rubbers, handkerchiefs, neckwear, hairpins and toilet articles)	10.00
Total	$42.00

These budgets have been presented not because it is advised that they should be slavishly imitated by any one but to serve as a general guide for a budget of your own. You can easily take any of these figures and compare them with what you spend and see what sort of a budget you should plan for yourself.

Every business house has a budget, and nowadays all the great nations prepare one—even the United States, which has been most backward in this respect, having adopted the plan in the early part of 1921.

The man or woman of Culture must learn to know himself. And as a part of knowing yourself it is important not only to know what your income is, but what you do with it. Nowadays even the wives and children of the wealthiest

men are required to use business methods. They must keep accounts and be able to tell *pater familias* what has become of the money with which he has supplied them. One of the very richest men in the whole world announced to the members of his family several years ago that no one of them should inherit any of his money who could not tell him at any time roughly what they had done with what they had received in any year. He explained that he did not mean that they should spend hours trying to figure exactly what they did with every dollar but that they must have an approximate idea. So it is foolish for any one in these days to worry because their personal budget is a few dollars wrong and that the cash they have does not exactly balance with what they have on hand. Such methods are essential in business concerns but need not be followed out so closely by individuals.

There is a New York business woman with an income of $3,300 who makes as careful a budget as is made by the business house with which she is connected. She first sets aside $300 for savings and insurance, which leaves her $3,000. Here is how the remaining $3,000 is spent:

Living expenses:	
Rent or house expense	$600.00
Food	750.00
Light and telephone and repairs to home	240.00
Service	60.00
Clothing	360.00
Laundry and cleaning	180.00
Recreation and higher life:	
Gifts and charities	300.00
Travel	120.00
Personal (doctor, dentist, clubs, books, entertainment)	360.00
Sundries (newspapers, postage, stationery, etc.)	30.00
Total	$3,000.00

It may be interesting to note that the National Industrial Conference found that the average family spent 43% of its income for food, 18% for rent, 13% for clothing, 6% for fuel and light and 20% on sundries.

Inventory of Clothing

At least twice a year you should make an inventory of the clothing you have on hand. If you are the head of a household you should have a separate card for each member of the family. Thus only can you buy clothes intelligently and make sure that you get full utility value from the clothing budget.

Tests of Materials

Wool—Firmness of the weave may be judged by holding the material up to the light. If it is a loose and open weave unable to stand the strain, the light will shine through.

The "feel" of the wool which is acquired with practice tells much about the quality. Notice the difference in the feel of wool in various serges.

Unravelling threads and examination of the length of separate fibres is always made by people who are expert, as long fibers usually indicate a good quality of wool while short ones indicate shoddy.

When your tailor or dressmaker offers you a material that he says is all wool get a sample before it is made up.

To test the tensile strength place the thumbs together and press them down hard on the material, holding the cloth tight underneath. If the threads can be separated by the thumbs in this way the material will not give good wear.

Woven fabrics of wool should spring back when the hold is loosened and should feel warm and springy.

If the material is all wool it will burn slowly, leaving a

black ash in the form of a ball at the end of the flame and the odour of the burning is like that of burning bones or feathers.

Cotton will burn quickly, leaving a small amount of ash and no odour.

If a sample of a fabric is boiled for five minutes in a solution of half a teaspoonful of household lye in a pint of water the entire piece will be destroyed if all wool and whatever residue is left will be the cotton.

A simple test for crocking is to rub the material with a soft white cloth which has been moistened slightly. If any colour comes off on the white cloth the material will crock.

Silk—The principal adulteration of silk is known as weighting. Silk will absorb from 50 to 200 per cent. of weighting without arousing suspicion, yet it not only makes the buyer pay more than what it is worth but it makes the silk both weak and tender and is responsible not only for the small holes which often appear as if unaccountable, but also for the splitting which is so common.

The simplest test for weighting is that of burning the fiber. Pure silk, if burned in the flame of a match, will burn quickly and melt and run together leaving a small amount of carbon. If burned long enough at a high temperature this carbon would disappear. Weighted silk simply blackens and remains in its original form.

Cotton—Mercerised cotton will retain its lustre when washed and rinsed well, but if the finish has been put on by sizing material, pressure and calendering, it will be removed when the sample is washed.

If the fabric is to be washed it should be tested in a sample before it is made up. It should be washed several times in a soap solution not warmer than 131° F.

The rubbing of dyed cotton briskly on white unstarched cotton fabric will reveal whether it will crock and discolour other garments or the skin.

Sensible Standards in Dress

(As recommended by the Boston Woman's City Club.)

Skirts should have width at the bottom sufficient to allow for freedom in stepping up and forward; width around the hips sufficient to prevent drawing across front and back; length and fulness so planned that the skirt will not drop too low or pull too high when one is seated, and so that holding up is unnecessary.

Waists and sleeves should allow for freedom of movement in any direction.

Light coloured collars, cuffs, front and waist linings should be detachable and cleansible.

Pockets should be placed in dresses, suits and coats.

Hats should be light in weight, evenly balanced and well ventilated.

Rapidity and convenience in dressing should be considered in planning.

Modesty should be an absolute essential in the design of any garment whether for evening or every day wear.

A wise shopper knows what she has to spend and never spends more. She knows what she wants and insists on having it.

Rules for the Stout Woman

Wear stripes, small checks and plain materials made in designs to bring out the full height.

"The woman of ponderous proportions should abjure satin in favour of a silk that does not shine because the sheen of the highly glossy fabric throws up into undesirable re-

lief the contour of flesh that requires toning down rather than accentuation."—*Jean Worth.*

The tall woman can look well if she realises she is the Juno type and that being queenly she should dress regally and pay slight attention to the fashions of the moment.

If with a long neck wear a moderately high collar fitting easily and not too tight.

If with a short neck the V shaped corsage will look best even if only slightly opened.

Avoid most figured patterns.

Avoid filmy fabrics on the street though they may look well used in negligees or gowns worn in one's own home.

Round beads bring flesh into prominence. Chains with slender links take away the appearance of flesh.

She should not wear blouse and skirt of contrasting colours.

Remember that one of the first principles of dress is not to contradict the natural lines of the body.

She appears charming in simple calico with her sleeves rolled up only when in the pages of novels—but not in real life.

Pleatings will be becoming, but they should not flare.

The coat must be well cut and not make a tight, rounding appearance. It must have an appearance of looseness even though fitting snugly to the figure. Any good tailor knows the trick.

A shawl collar with the points running together near the waist lessens the appearance of breadth.

Undergarments must be closely fitted and the effect of stateliness be achieved by long, flowing outlines in the outer garments.

She must in no way appear obviously to be trying to con-

ceal her stoutness. The concealing must appear natural and unstudied.

Tweeds, serges and covert cloth in straight weaves are appropriate for street dress.

Flimsy wool and thin silks are embarrassing for street wear as they cling and show the outlines too clearly and must be avoided especially in warm weather.

The only permissible trimming is embroidery and that must be confined to the bust and sleeves.

Dull black, slate gray and dark violet are becoming colours for street wear.

The princesse shape is most becoming for ceremonious occasions.

Biscuit and pongee are becoming for summer wear.

One of the most fashionable of stout women in New York usually wears black net trimmed with handsome Brussels lace, on important occasions.

Rules for the Slender Woman

On any one piece dress she must have a suggestion of belt, even if only given by pipings of different colour.

The Directoire gown with high waistline overlaid with swathings of materials hides angularity.

Trimmings should not be in lengthwise lines.

She can wear plaids, figured or plain materials.

Numerous flounces, ruffles and overskirts serve to hide the absence of flesh.

Select colours that suit you regardless of the prevailing styles.

Sunshiny hues should be worn. Black is seldom becoming.

Avoid starchy ginghams or percales or other fabrics that have a habit of taking angles in folds.

Do not let the dressmaker give you so many flounces that they will call too strong attention to their employment.

Overskirts of some sort are always in style and becoming.

Several graduated flounces on a skirt, each edged with a piping of lighter material, will add to the importance of a very thin form, for as one walks the lighter edges catch the light and reflect it, giving an appearance of width.

The wide sailor collar gives an appearance of breadth to the shoulders.

Ask yourself whether you should accentuate your slimness or disguise it by various devices. Some women can best do the former.

Study the paintings of the English masters, such as Gainsborough. As Mrs. Haweis, an authority on the esthetics of dress, remarks, "Costumes copied from paintings can never go out of fashion, for they are never in it—they are above it."

She must use rouge if pale and sallow if she would look well.

If the face is thin avoid hats with bristly tips or flowers of a spiky species.

Mantles and loose sacks should be worn if the aim is to appear stouter.

The more sober the face the fluffier should be the hair. Braided hair and broad waves are becoming. Older women should use the art of the coiffeur if nature has not been generous.

Tailor made costumes should be well fitting but not too snug.

She should never wear waists with V neck, but those rounded in shape.

Stiff linen or any high collar must be avoided; the neck should be lightly draped with chiffon or left bare.

Beads or round necklaces of any kind are becoming and should be rather long.

Lace or chiffon ruffles at the end of sleeves soften thin wrists.

Dress in Relation to Age

The British aristocrats are said to know better than any one else how to dress little children and the rompers and wash dresses that are now so popular among the well-to-do Americans had their origin in that country. The idea is that freedom to enjoy sports that are health building should not be interfered with. One of the leaders of society in London is quoted by Mrs. Winterburn as saying that she had for her little boy fourteen little percale dresses when he was three years old that he might change daily, and a half a dozen linen ones for occasions.

For the twelve-year-old girl, lace trimmed chiffon waists are inappropriate in the school room and are unknown in good society unless the girl is very badly spoiled.

The United States Commissioner of Education has appealed to parents not to send girls to high school in Georgette waists, silk stockings, pointed toed shoes and hair put up in latest fashion. Such styles are not tolerated in the most fashionable of girls' boarding schools although they are seen in the public schools.

Bloomers should be worn instead of petticoats by very young girls.

Growing girls should be dressed in the utmost simplicity.

There is no distinct line of demarcation nowadays be-

tween the costume for the woman of twenty and the woman of seventy.

The woman on the sunny side of forty should regard nothing as too handsome for her to wear provided it is appropriate to the occasion.

Very old ladies look stately in lavender. But if one has kept her pinky skin unwrinkled she should not confine herself to that colour. The Dresden china lady can compete with the girl of sixteen.

It is perfectly good form for a woman to dress to look as young as her daughter if she can do so, but not if she cannot.

With a shading of tulle or lace a woman's neck may remain of the V shape as long as she lives.

Stiff linen collars are unbecoming to old ladies.

Notes on Jewellery

Know what jewels are becoming to you as to colour, size and shape.

Better a few well chosen jewels than many that are not.

The best rule as to how jewellery should be worn is reduced to its simplest form by Miss Emily Burbank as follows: "Never use imitation pearl trimming when you are wearing a necklace and other ornaments of real pearls." The pearl trimming may be very charming in itself, but it lessens the distinction of your real pearls.

Do not wear two pieces of jewellery, each of which clamours for attention—as each will detract from the other.

Jewels should be selected either to complete costumes or to give the keynote upon which a costume is built.

The intrinsic value of jewels is not as important as their beauty, but the imitations must be such as can be worn in harmony with the costume.

Jewellery is intended to be ornamental and unless it is such and gives the wearer an added attraction it is worse than useless.

Jewellery is worn to make lines, continue or terminate lines, accentuate a good physical point or hide a bad one.

Be sure the rings you wear are suited to your hands.

The wearing of too much jewellery is usually regarded as indicating a lack of refinement.

Questions You Should Ask Yourself

Do I standardise my dress so as to express my individuality without attracting unfavourable attention by unwarranted loudness or unconventionality?

Do I know how to test, judge and select fabrics? If not should I not realise that I must make some reliable outfitter my guide and hold him strictly responsible?

How much have I to spend on clothing each year?

Have I made an inventory of the clothing that I have on hand?

Do I buy simply-made garments, such as are worn by people of Culture of the same income as mine, and do I buy no expensive garment that will not endure both as to wear and fashion?

Do I repair or have repaired my clothes as needed, and remodel where possible but refrain from unnecessary changes?

Do I take proper care of my clothes?

Why do I not keep a clothing budget? Is it because I do not care how I spend my money as I have so much to

waste? Or is it because I am too lazy and unintelligent to make one?

Do I wear shoes that are comfortable and by not obtruding themselves upon my thoughts keep me at ease that I may always have the poise that is essential to Culture?

CHAPTER V

THE EXPRESSION OF CULTURE IN BEARING, CARRIAGE, AND GESTURES

The Noblest Work of God

"SO God created man in his own image, in the image of God created he him; male and female, created he them." And so to whatever irritated dissatisfaction we may give vent at times in uttering pessimistic thoughts about the human race, we know that the man or woman of innate Culture, who knows how to express it and does express it, is the noblest work of God. By man's power he has bent all the rest of animals to serve as his instruments and he controls them at will; those with the strongest wills even rule the less favoured of mankind.

It is interesting to note that scientists find the chief distinction between man and other animals not his mind or his brain, but his faculty for standing and walking upright. The Bible, too, regards this as man's great distinction—"he shall stand before kings"—and the prophets and those held up as beacon lights for our guidance are spoken of as "walking with God." Man stands in erect posture,

flat on the soles of his feet, instead of on the outer edge as most of the apes do. His head is set so as to look ahead when in erect posture and he can walk bravely and boldly and unfalteringly ahead.

Dignity and Grace of Culture

So just as the evolution of man has been toward the standing and walking positions, so we have come to judge man by the dignity and grace that he assumes in these positions.

We say: "Stand like a man"; Juno "moved like a queen"; a king "sits in regal majesty." These are the postures that show man in his real greatness and reveal the qualities of the mind that hold up his head and give him strength to face the world, knowing that he was created to be its master and that it is in his power to conquer it.

In these days we may indeed have pity for the mean soul that lurks in a cringing body, or for the forlorn slouchiness of the unkempt homeless wayfarer who sneaks with shuffling feet through the byways of life unmindful of the Salvation Army's great teaching that "a man may be down but never out"; but we can not but feel that it is in his power to be really created anew and that with ambition reawakened and developed he can regain ability to take his stand by the side of his fellow men and even "walk in the company of the great" or "sit in the seats of the mighty." This is why we have come

rightly to accept a debased attitude as due to man's own fault and are deaf to his constant whine that the world is against him.

The World is Looking for Leaders

"The world against him!" Why the whole world is looking for men and women. There are not enough leaders in any walk of life. The world is only too willing to give any one a chance. We resent, as did the master in the parable of the talents, those who hide their talents from us; but we give wealth and place and honour to those who make use of the common heritage of man through a long line of common ancestors, which endowed us all with identical physical and mental legacies at our birth.

Each generation, each decade—one might almost say each year—sees new leaders in science, art, politics, literature, business and society; most of them men who came into the world in attic, hovel or hut, and many of them who until well along in years gave no promise of the laurel wreaths they were to force the world to bestow, so that, their ancestry unknown, they might themselves become ancestors.

The man who says the world is against him has no one to blame but himself. Modern science has made careful study of his cowardly plaint; for modern science strives to help the weak and unfortunate and does not throw them out to die as the Spartans

did the puny, or as the Chinese do unwelcome infant girls.

James Russell Lowell wrote:

> "Be noble and the nobleness that lies
> In other men, sleeping but never dead,
> Will rise in majesty to meet thy own;
> Then wilt thou see it gleam in many eyes;
> Then will pure light around thy path be shed
> And thou wilt never more be sad and lone."

"To the one who has earnestly and determinedly undertaken self-training, who has made the revolutionising decision that all events great and small be reacted upon by his inner self righteously, wholesomely, constructively, the realisation soon comes that no outside influence can ultimately prove superior to that self when asserting its best," wrote Dr. Carroll, director of the famous Hospital at Asheville, N. C., that has remade so many broken souls. Henceforth small disasters become only as roughened surfaces against which the master of his fate whets his wits. Great disasters send him down to his foundations, which he enlarges and strengthens with rocks hewn from the granite which otherwise would have crushed.

The child and the tyro may meet the superficial requirements of success; it takes manhood to meet and overcome failure; and it is such tried and proven souls of granite that the world chooses as foundations upon which to build the realisation of

its dreams. The strength that conquers and to which all turn in time of stress, can never be developed without physical and mental suffering and soul pain born from disappointment. The world trusts the steering of its galleons laden with treasures of money or of hopes only to those pilots who have proven that they can weather storms and sail safely through Scylla and Charybdis.

Harness the World to Your Chariot

So the man who has suffered disappointment and who would stand and walk and seat himself with those of Culture and of power must cease fighting the world, but harness it to his chariot. First he must say as Longfellow said:

> "The Star of an unconquered will has risen
> in my breast,
> I stand serenely calm and still, resolved and
> self-possessed."

For no self is ever fulfiled and no better nature is ever completely asserted; there can be no development of innate Culture without wisely selected resolutions and the will behind them to give them their true expression so that one may walk serenely on to business and social success.

Your "Stand" Denotes Your Culture

Man in every class of life has come to accept the word "stand" and its derivatives as criterions of Culture, perhaps because of its marking the prog-

ress of man above the level of beasts. We speak of a man's or a woman's "standing" in the world, and it is a stronger and more significant word than "position." The first thing we want to know about a person is: "How does he stand?" and it covers a multitude of meanings.

Webster's International Dictionary gives nineteen distinct definitions of the verb "stand" and sixteen of the noun, the two together occupying one and a half long columns of small type. If you have that dictionary, or the Century or the Standard, convenient of access it would be well worth while to look over the definitions. They will give you a new idea of the importance of that manlike trait and make you realise what Shakespeare meant when he described the man of Culture "in whom the elements so mix, that Nature might stand up to all the world and say: 'This is a man!'"

No time spent looking up words in the dictionary is wasted. It makes for Culture; but remember that the little vest pocket dictionaries, with inadequate and sometimes misleading definitions and inaccurate synonyms that encourage the wrong use of words, are of no value except to give you the spelling of a word and a mere approximation of some of its meanings.

The primary meaning of the word as you will read is "to take or be at rest in an upright or firm position." There is the whole secret of the correct stand, either physically or in any phase of life. It

implies a firm will. Read again the paragraphs on "Mental Attitude" in the third chapter and note how well this fits in.

The man who stands correctly conveys by his expression that he "fears naught but God" and he can look the whole world in the face. In that marvellous and unequalled statue of the immortal Lincoln by St. Gaudens that stands at the entrance to Lincoln Park in Chicago, though his eyes look downward they are doing so that he may look his audience in the eyes as he says "With charity toward all and malice toward none"; his every line in standing shows the immovable will behind his gentleness.

In Rodin's "Burghers of Calais" the five men stand with firmly planted feet, an epic poem of absolute resistance to the surrender of the keys of the city. And in real life they were pardoned after the ropes were around their necks; so much do victors admire the man who shows himself strong even in defeat. Another splendid standing statue is that of David by Michael Angelo, in which he is definitely waiting for the great giant Goliath, his whole attitude showing his confidence of victory in the seemingly unequal struggle which he is about to invite. Big art galleries have reproductions of these statues. Look at them and the other standing figures made by great sculptors. If you can not see the statues themselves, go to your public library and look at the halftone pictures of them.

If you want to buy a picture, get a print of David the next time you go to the art store. Such pictures on your walls will express your innate Culture.

How to "Stand Up Like a Man"

If you want to stand up like a man—and remember that in Culture there is no Salic law to bar a woman from carrying herself like a ruler of mankind—first of all you must not look listless. "In the absence of thought or aspiration the body sinks toward the earth, but under the dominion of noble ideas it becomes elevated and tends to pass to one foot," said President Curry of the Boston School of Expression in one of his lectures. "When there is an absence of feeling and animation the base widens and the weight tends to pass to both feet and they are far apart. This attitude represents familiar ease, vulgar repose, impudence, indifference, insolence."

Such a position is a conscious insult to those you are with, unless you are on great terms of familiarity.

Animation, regard for others, excitement, courage, sympathy, and endeavour lift the body and bring the weight upon one foot. The idea "They shall not pass" would be so represented in art, and it is thus that one would depict Horatius standing at the bridge, as described in Macaulay's "Lays of Ancient Rome."

The easiest way to get the correct attitude for standing, is to place the little fingers on the seams of your trousers with thumbs out, as the cadets at West Point are taught to do; your body then is forced into the right position. Naturally you should hold your head up and your "eyes front." Standing well begins first with the chest; make it the centre of the action by drawing it up to a high position and all of the other parts of the body will fall in natural relation to it. When you take this position you will notice how the abdomen is drawn in.

Take the position now, before reading further. No man, and surely no woman, wants a prominent abdomen. Get it into proper line by making the effort described; the weight of the body will be thrown forward on the balls of the feet; a straight line may then be drawn through the shoulders, hips and ankles. Be sure the hips are not thrown back too far to over-arch the small of the back, for that is a weak position; but if the chest is made the true centre this will not occur. The weight of the foot is borne on three distinct points; the heel, the point where the big toe joins the first metatarsal bone and a similar point at the base of the little toe. The elasticity of the foot is greatest at the arch, consisting of five small bones sloping naturally to the ground.

Do not let the feet be crushed by uncomfortable shoes; if your feet hurt you will have difficulty in

carrying yourself like a prince; though otherwise such bearing is easy of attainment.

"Oh how proudly stood she up!
Her heart within her did not fail,"

wrote Tennyson. And that was in the days of the old-fashioned back board; for the women drawn by DuMaurier had even been trained to stand erect in youth with a plank strapped to their backs, as was the vogue at the school that Becky Sharp and Amelia Sedley attended. But now we realise that Culture is a mixture of power and form and will not bear an excess of either. So don't attempt any such heroic means; practise the correct attitude for a short time and increase day by day.

Don't continue this or any other effort after it becomes really tiresome; rest the muscles that become stiff from disuse; but don't stop practising; go back again and again and keep it up until you have whipped your muscles into shape.

If you keep wrong postures for fifteen or sixteen hours a day, how can you hope to overcome the effect with half an hour or so's exercise a day? The exercise is only to train the body to be expressive of your Culture; so see that you do not undo the good of the exercise.

Small People May Appear Dignified

Your height has very little to do with the dignity of your bearing. The majority of princes

in recent years have not had unusual height to add to their stately mein. The popular and majestic King Victor Emmanuel of Italy is said to be less than five feet in height. Despite her short, stout figure Queen Victoria was much admired for her majestic and stately bearing, and though Albert Edward, the most famous Prince of Wales, was so much shorter than Alexandria that photographic tricks were necessary to make him appear her equal in height when posed together, he was one of the most imposing men of our time. So if you are small don't try to add to your stature by ridiculous high heels, such as those for which Louis XIV is remembered; and if you happen to be above average height don't stoop and try to hide it.

Remember that whether people admire you or otherwise depends upon your own judgment of yourself. Impress upon your mind that holding the vital organs high is not only one of the first principles of health, but there can be no real Culture without it.

Practise bowing so as to appear graceful. Bend the head slowly and gently and but slightly and with dignity. Avoid the modern bow, so amusingly but accurately described by William Dean Howells in his "Indian Summer." He wrote: "The officer whom Imogene had danced with brought her to Mrs. Bowen and resigned her with the regulation bow, hanging his head down before him, as if submitting his neck to the axe."

Poetry of Motion Revealed in Walking

The poetry of motion revealed by a man who has "the carriage of a prince" or the woman who "moves like a queen" is shown at its best in walking, when a man moves with the sweep of the famous statue of the winged "Victory" that stands in the Louvre and that is to-day, as it has been for centuries, the greatest representation of the onward sweep of Culture and progress.

Until recently Americans were notorious for their careless, ungainly style of walking. It is only a decade ago that an essayist said that it was "easy to identify an American as far as you could see him by his careless gait, a cross between a lounge and a shuffle. In reading or dining room he is the only man whose spine does not seem to be quite equal to its work; so he flops and straggles until, for the honour of your land, you long to shake him and set him squarely on his legs."

But in recent years, with the development of Culture in America, has come a great improvement in this respect, until a man, or woman, to-day would be heartily ashamed if he thought he could be included in the category just described.

The best rules for walking are those given by Colonel Walker in the volume on Physical Training used as a manual by our army officers and one which might well be purchased by any gentleman in civil life. These rules are:

1. The length of a full military step is 30 inches. With just a little practice you will be able to regulate your step to that length.
2. The cadence, or rate, is 120 steps per minute. Time yourself occasionally and learn to take that cadence.
3. Carry the head and trunk immobile and erect without stiffness.
4. As the left leg is carried forward, the right forearm should be swung forward and obliquely across the body until the hand is about opposite the middle of the body. The knuckles are turned out. The upper arm does not move beyond the perpendicular plane when the forearm is swung forward. The forearm swing ends precisely as the heel strikes the ground. The arm is then relaxed and allowed to swing backward by its own weight until it reaches a point where the thumb is the breadth of the hand to the rear of the buttocks.
5. As the right leg is advanced the left arm is swung forward and back as indicated in paragraph 4 above. A little careful practice and you will be able to do this without difficulty.
6. The forward motion of the arm assists the progression by throwing the weight forward and inward upon the opposite foot as it is planted on the ground.
7. Hold the head erect and stretch the body from the waist. Keep the chest well arched. There

should be no rotary motion of the body about the spine.

8. As the leg is advanced the knee is smartly extended, the heel always striking the ground first. It is recommended that rubber heels be worn as they absorb the shock.
9. Practice this system of walking. You will be surprised how easy and natural it is. After you have mastered it you will derive a great deal more pleasure out of your walking.

Holding Your Head up Denotes Culture

You can and you should practise these walking exercises when alone, especially in the morning; if you can not find time, make time. Walk up and down your room, keeping your steps of even length, your head erect and avoiding any jerkiness of motion. If any jerkiness is noted, study its cause and learn to avoid it.

Be sure to hold your head up proudly or your Culture will be unsuspected.

Excessive modesty and the day of humility is past; a cringing step only invites people to step on you. Even the downcast eyes and timid ways that were cherished in the mid-Victorian days as proper for women have no place now; for in society, business, and politics, woman has won a right to hold up her head in the presence of man and to be treated as a grown human being of mentality and Culture

if she can show that she possesses either of these qualities. And in the possession of both—for though each partakes largely of the other in its attributes, yet different ideas are expressed by them —she is irresistible. The social heights to which she may scale are bounded only by her ambition and her will.

When walking in your room, practise carrying a book on the top of your head; the burdens thus borne by the Italian and Spanish peasants are responsible for their wonderful walk, over which poets rave; for they are used to such weights from childhood and hence their spines are always in the right position.

There is a way of moving the body from side to side in walking which women use who should know better. Mrs. Hall, the social writer, has said that it is rather pretty in a French maid, though it savours of affectation, but she declares that in the walk of a lady it is utterly out of place. Sometimes the swinging motion is made very slightly and very slowly. In this case she calls it less objectionable only because there is less of it. Some girls have an awkward habit of lurching forward, first with one shoulder and then with the other. Another ugly trick is allowing the whole body to rise and fall with every step so that one seems to be walking with the shoulders as much as with the legs. This slouching or jerky gait is to be seen in some children and should certainly be corrected

while their muscles are still young and easy to bring under control.

The Beauty of a Graceful Walk

The Great War did much to teach the world the beauty of a graceful walk, and especially the American soldier's stride without goose step artificiality, but full of the grace and poise of confidence in one's self. The Grecian bend which was accentuated by the bustle, which often slipped and fell to the embarrassment of the fair wearer, and the "débutante slouch," as it was called, which was copied from the figures carved by the Chinese on the naturally curved elephants' tusks, have been notable eccentricities that have had prevalence sufficient to justify their being called a temporary "rage." But less, and less does society accept such freakish fads, and the habits formed by those who imitate them are often difficult to break and may leave trace when they are entirely passé.

One should bear in mind that people of acknowledged social position can, if they choose, do many outrageous things and do so for the fun of it, as they would "go slumming"; but they can do so only because everybody knows they know better and are "just having fun," however the world is not so lenient in judging people whose position is less assured.

Bear in mind that one of the proverbs of the wisest man says: "He that walketh uprightly, walketh surely."

If books or packages are carried often, use first one arm and then the other in turn, otherwise many distortions may occur; and physicians say that spinal curvature is sometimes thus caused, just as the use of the side saddle by girls, if not changed from one side to the other frequently, may cause irregularity of the thigh muscles. In walking upstairs walk erect; do not bend over; and never run upstairs.

It is also well to pay attention to the warning that greets one on so many placards in New York: "Watch your step." First make careful study of the ground on which you are going to walk; failure to do so is the only way in which pride meets with a fall, either literally or figuratively.

These rules for carriage must be practised constantly when alone. Only thus can they become so natural as to be conscious and free from stiffness or constraint. As soon as they become natural they should be relegated entirely to the subconscious mind, whose workings have been explained in Chapter III.

Remember that the instinct to stand and walk uprightly has been implanted in you by thousands of years of training and it is an important part of your innate Culture's desire for its correct expression. So let your conscious mind aid every day this effort to throw off any excrescent habits that careless or unknowing surrender to the influence of environment may have encouraged. Most

people need to be trained to walk well, just as they need to be trained to dance or to ride. A graceful carriage is indeed a *sine qua non* to graceful dancing.

Your Culture Judged by Your Sitting

Emerson says one can judge of a person's Culture by his manner of sitting. The man who considers it too much trouble to sit erect is quite likely to have neglected his tub or his toilet for the same reason. Be sure that you choose a comfortable chair, for you can not be graceful if uncomfortable, and if you keep house, be sure that all of your chairs are comfortable and for use, not for ornament alone.

In your own room you will find an ordinary kitchen chair is most comfortable if you have to do a great deal of sitting, and the same style can be followed in the high-priced seats if you don't like the kitchen chair's appearance. Modern chairs are only a recent invention, and we may have much to learn about them. In the middle ages they were used only by the upper classes and the very wealthy, as was the case with beds. Only upon the appearance of voluminous skirts for women did chairs lose their arms, which were removed to make room for the fair occupants thus clad.

The person who would satisfy Emerson may, and indeed must, sit at ease; but he must first of

all draw the crown of the head back and up and maintain this position at all times. He must not lounge in his chair. A little woman may curl herself up in the corner of a divan amid the cushions, in her own home or that of an intimate friend, with her feet drawn up under her skirts, and look very charming; but it is better for those who are "divinely tall" not to try it.

A lady of Culture knows instinctively how to seat herself gracefully; or can easily learn by practice when alone. If she possesses a long mirror, let her place a chair in front of it and learn from her reflection how to let herself sink with grace into her chair and to adjust her skirt to the best advantage. If she is not so fortunate as to possess a pier glass, she can easily tell by her feeling when her body is resting gracefully.

Our great grandmothers, with their voluminous hoopskirts, managed to seat themselves and settle their skirts with consummate art. We who have no such handicap ought to have little difficulty in handling ourselves and our skirts; and these same gentlewomen of long ago, when seated, kept their feet close together and would have thought it extremely unladylike to have crossed their knees. To-day it is allowable to cross the knees, but the skirt must be pulled down as far as possible; and remember that on no account should a woman sit with her knees widely apart; it is vulgar and extremely ugly. Notice the next fat old market

woman you see in a street car, or on a park bench. And no man of Culture pulls up his trousers to keep them from bagging at the knees. He has them pressed as often as necessary.

Sit on the whole seat of the chair, and not on the edge, as if you were afraid that you would suddenly be told to "make yourself scarce" and you wanted a flying start to avoid trouble.

When you read do not bend over to see the book, but raise the book until you can see it with ease.

Signs of Restlessness and Nervousness

Do not tap your feet or show any other signs of restlessness or nervousness. If you have learned to sit perfectly still, with ease and a bearing that expresses your Culture, you have done a great thing. But care should be taken that there is no stiffness of pose, reminiscent of the seated statues of Rameses and the other successors of the Pharaohs found in the temples along the Nile.

There are many fine statues of seated figures leaning back comfortably in their bronze chairs. One of the best is that "Alma Mater" by Daniel French, in front of Columbia University, which shows her welcoming her sons. Critics have said of it that it is merely the great statue of "The Republic" that presided over the Court of Honor at the Chicago World's Fair. "The Republic has sat down," said a witty woman the first time she saw

the statue. But, none the less, both statues are full of dignity and the expression of the highest Culture.

When Emerson spoke of a person's attitude when seated as being a test of his Culture he had in mind the tendency that comes to nervousness, restlessness, awkwardness, and timidity, which then finds its chief opportunity for exhibition, and all of which are signs of an undeveloped Culture and betray themselves in little nervous habits that indicate lack of poise. As you have learned in Chapter III devoted to poise, the whole body must express concentration and self-control; there must be no motion that is, or seems, forced; all must be easy and reposeful, and, however difficult it may be, the will must be trained to uproot such nervous habits as give awkwardness in our positions when either standing or seated.

There are so many of these mannerisms that it is difficult to enumerate them all, and it requires a real Culture, to which some do not attain, to restrain them. Dr. Johnson had a habit of touching every post he passed, and so strong did it become that if by chance he passed one through absent-mindedness, he was obliged to retrace his steps and touch the neglected post. One lady of Culture and breeding acquired a habit of crumpling her ears when intent upon anything. More than one eminent man has had a habit of always stepping on the cracks in the pavement, never omitting one that lay

in his path. All of these victims would have broken themselves of their habits gladly, but they grew too strong for their will power to overcome. Hence such habits should be taken in hand early; for, though excused in the great, they are regarded with intolerant annoyance when indulged in by those of less prominence.

Mannerisms that Betray Lack of Culture

Certain mannerisms are generally regarded as indices of a want of Culture. Picking and pulling at the skirt or trousers is one of them; a gentleman knows that his hands should never grasp his trousers, unless his suspenders give way. Rubbing the eyes, fingering the nose or ears, shrugging the shoulders, twitching the body, rubbing the hands through the hair, scratching the head as if there were need for so doing, playing with a pencil, a woman's fussing with her hair, waist, sleeves, or pendant; all of these are disagreeable to many people, and they surely do indicate a want of poise.

Begin by using your will in eliminating one little habit at a time, and as you get rid of one, each of the rest will be easier to conquer.

Make every exuberant gesture, as well as every strained or abortive movement, the object of attention. You might start by asking some candid friend of your own sex what your most disagreeable mannerism is, and then set bravely to work to cure yourself of it. The satisfaction of the victory will be

well worth the struggle, and will give you confidence in yourself and your mental power that will be of great moral value to you.

Such an achievement is a real step toward the expression of Culture. Children and monkeys and the uncivilised peoples of the Malay and African negro races cannot resist the temptation to put their hands on everything. You should resist such temptation, not only to show that you possess innate Culture, but also because you may do some damage to the things touched.

Do not pick up anything unless you are asked to do so, or the possessor's manner indicates a desire that you should.

Constant misdirected energy shown by restlessness in the form of useless, often purposeless, movements, attracts the attention of all observers. Inability to control this waste of energy is proof of a want of will and of need for its development, and it is so considered by the people of Culture whom you may meet. The fault is with the mind; the brain reflects its discomforts to a thousand nooks of the body. These obey orders, and then the mind blames everybody else in the world for the fault and the body for betraying nervousness, when the mind's own mischief-making thoughts are responsible.

Life is a mirror which reflects our own selves; if we show by our actions that we think we are awkward, other people will quickly guess the

thought, and our bodies will betray us. Nervous persons should fix firmly in their minds the idea that if the same mental energy expended in worrying and fretting purposelessly about what other people are thinking of them were only directed toward the elimination of worries, it would bring repose that could be read easily in every expression and supersede the embarrassment now so patent.

Hints for Cure of Nervousness

When you find yourself becoming nervous, stop and take a few deep breaths; it is a wonderful way to relax tension and is prescribed by specialists in nervous diseases, and is indeed the principal means of cure used by one young woman of society who, after long years of life in a village that was an unfavourable nursery for Culture, found herself suddenly called upon to take a prominent position in circles where the greatest Culture was necessary to a maintenance of her standing. She also learned to fix her thoughts on something else when she felt awkward or apprehensive, driving away the disturbing thought by fanciful speculation upon the history of a chair; the story told by a picture; how many silk worms it required to furnish the silk for a dress that she glimpsed, or anything else that by strong concentration for a moment drove the present fear from her conscious mind.

"The feeling that one is misunderstood, unappreciated, neglected, the tendency to self-pity and

sympathy are signs of nerve disorder," declared Dr. Elizabeth Chesser, an English authority on the nervous diseases of women. She added that disordered nerves suggest a lack of self-control and need of re-education of the will and development of healthymindedness to take the place of morbid tendency.

Healthy self-suggestion and the determination to cultivate a more cheerful view of life should be combined with a few hygienic resolutions such as the drinking of plenty of water, deep breathing, and using the methods given in Chapter II, for eliminating the filth from your body, and those in Chapter IV for driving it from the mind. To yield to morbidity gives rise to a fear of being awkward that shows in every attitude or expression, whether sitting or standing, and creates an atmosphere that arouses every latent antagonism in those with whom we are thrown into association. It is this that is the true cause of embarrassment or awkwardness in most cases, and, the remedy being in your own hands, the world will have little sympathy with you if you show your weakness.

Make an Asset of Restless Energy

Impress upon your mind the value of a nervous temperament that is well directed. Realise that it is the people with such a disposition that have done the great things of life, for when properly harnessed and intelligently directed, instead of being

wasted in useless worries and self-pity, it is the greatest force in the world.

If you are nervous you have in your control an enormous source of power, which may break like a river into destroying floods by overflowing its banks, or may, by being dammed and controlled, furnish power that will light a great city and turn the wheels of its industries. Or it is like the steam that escaped from thousands of tea kettles before Watt conceived the idea of making it one of the great forces for the improvement of the condition of mankind.

Give the dullard his comforts and peace and quiet; the world's work is done and the joys and mastery of life are possessed, by those of keen, active, nervous organisation. They have perhaps the keenest capacity for suffering; but he who envies the placid, unimaginative content of a cow chewing its cud, or what one prominent woman in Chicago called the "contented motherhood of which the sow is the exponent," is one who is without ambition and will be unnoticed. Implant firmly in your mind the words of Ella Wheeler Wilcox,

> "There is no chance, no destiny, no fate
> Can circumvent or hinder or control
> The firm resolve of a determined soul"

and direct your restless energy with that end in view.

Cure of Timidity

Begin at once to habituate your body to express ease of movement that will prevent clumsiness. This can come only from having a well drilled body.

Go out and fight your awkwardness. Avoid rash movements and think well before you act; but act surely and sanely, not in bravado. Bear in mind history's record of Henry of Navarre, the plumed knight who said that because he was timid and a coward at heart he plunged in wherever the fight was thickest. Thus his cowardice made him one of the heroes of all time; and his timidity led to his taking good counsel and then acting upon it without hesitation.

Bear in mind that the power of awkwardness on the body and on others is of secondary consideration compared with its influence on the mind, the storing up of misery for the future, and the increasing chance of its repetition every time you yield to it, for weeds can grow as fast as flowers in the garden of Culture. Give such weeds no opportunity to grow alongside the flowers in *your* garden of Culture.

Just as cloth folds more readily the second time than the first, so an action tends to recur and become easier with each performance; and action at first forced by the will or exertion on the part of the conscious mind, after frequent repetition either

takes less hold on the conscious mind or produces only a subconscious effect. To account for this Professor James has said: "An acquired habit from the physiological point of view is nothing but a new pathway of discharge formed in the brain by which certain incoming currents thereverafter tend to escape."

If you have any children in your charge, remember that if they are not browbeaten and frightened they will grow up unafraid. Too often have we in our early life been threatened with bugaboos, ranging from the ashman or the goblins to His Satanic Majesty himself. Such fear thoughts implanted in the mind are an encouragement to more reasonable apprehensions that assail us later, until our powers of resistance are gradually weakened. Princes are taught to fear nothing, and the man who "carries himself like a prince" is unafraid. Bring up your children in accord with the princely ideal so that they may look the whole world fearlessly in the face.

Eliminate Useless Gestures

As man has advanced he has eliminated gesture as a part of his expression. When the vocabulary of primitive man was limited, he needed gestures to supplement his words to make his meaning clear. The larger the vocabulary of a language and the greater the modulation of the voice, the less need man has for gesture to express himself. And so the Anglo-Saxon race, with more words at its command

than can be found in the other three principal languages of Europe combined, is marked by absence of gesture. The races of southern Europe are much given to it; and many of those of Culture there are trying to free themselves from the habit.

During the last decade scores of books have been published in Italy to teach "Anglo-Saxon calm," and the English word "calm," as well as our "poise," has found a place in their language and its meaning is understood, and its advantage in enabling people to refrain from "wearing their hearts on their sleeves" is generally accepted by the most masterful of the leaders of that beautiful country, where the wondrous, serene skies should counteract the influence of the tempestuous Mediterranean or the turbulent Adriatic.

The man or woman of Culture makes but few gestures, and these are used only when full of purpose and meaning, a practice which strengthens their effectiveness. On the stage there has come an end to the ranting of the days of John McCullough; and the quiet manner is forcing itself more and more even into the cinema, where emotion is no longer expressed so blatantly and strenuously in actions. In your effort to control your gestures be mindful that one impulse is always correct; you *must* show enthusiasm or people will not forgive you. For the eyes not to kindle when they are expected to, for the face to fail to flame with the

light that one expects, is a terrible disappointment to the companion who has striven to awaken such impressions.

A smile is generally in order; a pleasant one has been the means of making many a career a success. New York society recalls one instance of a wedding that was unexpected because of the difference in social position of the "high contracting parties." It was that which led to the writing of a poem, which has never been published, and in which are the lines:

> "A smile that is born in the heart
> Binds kindred souls, tho rank apart."

Such a smile has opened many doors to its possessor, as it did to the heroine in the romance to which we have alluded, for a smile that is sweet is likely to find a smile that is just as sweet in return. But if people suspect that your smile is meaningless and merely mechanical, it is apt to annoy. And remember that if you are forever smiling at nothing people may not take you seriously. Dont "keep smiling," except in the figurative sense of preserving a cheerful attitude toward life.

Be ready to show sympathy to those in trouble and be able to express your sorrow. A meaningless smile may become as dangerous a habit as any other unconscious expression of the face or body that is meaningless.

Perils Confronting Vivacious Women

Every one admires a vivacious woman; one whose eyes sparkle and whose whole face seems to speak; but there is great danger to beauty if one allows the face too much latitude. If every emotion is mirrored, soon the tiny lines caused by too frequent use of the muscles deepen into wrinkles, and the vivacious beauty notes with despair that her mirror reflects a prematurely aged face, its former smooth beauty crisscrossed by tiny wrinkles, and then it is too late to iron them out. The victim must go on creating new wrinkles and deepening those already engraved.

A man living in the Back Bay district of Boston brought back from one of his western trips a bride to whom he had become engaged on a previous visit. His friends were charmed by her vivacity and beauty. The ever-changing play of her face added to her charm. But alas, what a difference a few years made; at thirty her face looked like a railroad map, with lines running in every direction. The "laughing lines," at first a great beauty, had deepened into furrows; crow's feet spread from her eyes like the sticks of a fan, and she looked like an old woman. Her beauty was gone and the vivacity that had been so charming at twenty only accentuated the furrows and filled one with pity instead of admiration.

Watch your every motion, walking, sitting, or

standing, and your facial expressions. Take counsel of your mirror. This is not vanity; a mirror is a man's or a woman's best friend and can never be his foe unless it is searched only for purposes of flattery, as some foolish people seek only praise when they ask the opinions of others. It is the best mentor to tell you your faults, if you will seek to have it do so. Remember that the actions of the body and the modulations of the voice are the living witnesses to the truth or untruth of what is expressed in words.

The voice and its modulations will be discussed in a later chapter, which will deal with the intricacies of conversation as an expression of Culture and will elucidate not only the problem of how to talk, but the still more important art of listening.

We can well summarize the carriage and gestures of the person of Culture in the words of Goethe, who wrote:

"A well-bred carriage is difficult to imitate; for in strictness it is negative. You are not required to exhibit in your manner anything that specially betokens; for this means that you are like to run into haughtiness and formality; you are rather to avoid what is undignified and vulgar. You are never to forget yourself; are to keep a constant watch upon yourself and others; to forgive nothing that is faulty in your conduct; in that of others to forgive neither too much or too little. Nothing must appear to touch you, nothing to agitate. You must never overhaste yourself, must ever

keep yourself composed, retaining still an outward calmness, whatever storms may rage within.

"The noble character may at times resign itself to emotions; the well-bred never. The latter is like a man dressed out in fair and spotless clothes, he will not lean on anything; every person will beware of rubbing on him. He distinguishes himself from others, yet he may not stand apart; for in this art, as in all others, the hardest things must at length be done with ease. The well-bred man of rank, in spite of every separation, always seems united to the people around him; he is never stiff, or uncomplying. He is always to appear the first and never to insist on so appearing. It is clear then that to seem a well-bred man, one must actually be so. It is also clear why women are more expert at taking up the air of breeding than the other sex."

The word that we have translated as "breeding" is the equivalent of our word "Culture," and "Culture" in the American sense of the word might well be substituted in these lucid words of the great poet and philosopher.

Study the Movements of the Cultured

Study the movements of those whom you know to possess Culture, but do not imitate their affectations, remembering that little tricks becoming in one person are not so in their imitators; as any one who has seen motion pictures realises, when they observe clumsy attempts to ape the individualities of popu-

lar favourites by those who succeed only in thus making themselves ridiculous. There is, we can assure you, more than one popular actor who is in the audience at amateur theatrical performances surreptitiously to learn how real society people move and walk. You might take a leaf from their book and attend such performances, however bored you might be by the acting. And if you attend charity bazaars and such functions, take careful, unobtrusive note of the way those who are actually possessed of Culture bear themselves; but be sure to avoid the brummagen imitations and do not mistake shoddy for all wool.

Remember that some people will never learn anything, because they think they understand everything too soon. Do not make this mistake. Read over this chapter again and again; until you really are the owner of every idea it contains. Review the instruction contained in the earlier chapters. Consider the relation of the bodily and physical expression of Culture and its expression in dress, in connection with what you shall have studied in this chapter.

Memorise such great thoughts as have been quoted from great authors, and that you believe will be helpful. Apply the lessons of other experiences as herein told, to those through which you or your friends may have been, and resolve to profit by their mistakes and their successes. And observe what pleases or displeases you in others and be sure

that the same things will please or displease others in you.

Confusion is never the fate of those resolved to a definite line of conduct. Such people know just how they are going to act and so have no timidity. If you learn how to walk, sit, and stand, and practise the exercises herein given, and practise them when alone and at all possible times, they will become second nature to you. Do not overdo; attempt no more at one time than it is possible to attain. But do not let cowardly, inert "I can't" define the confines of your ambition. As Beecher said: "Truth alone is not sufficient; truth is the arrow, but man is the bow that sends it home." And thou art the man!

Your Thoughts Affect Your Carriage

Your thoughts will affect your carriage as much as your actions. Work upon externals produces but mediocre results; you must start with fundamentals. Make these become normal. Hence, therefore, you must cultivate self-control and be master of your mind, if your carriage and gestures are to express your innate Culture.

The world's art, science, and literature, and the unrecorded experiences of real people of to-day have been studied for your benefit and you have been given the best possible digest of the method of expressing Culture in walking, sitting, and in your gestures. You would be recreant to your innate Cul-

ture and to the illustrious men and women who have had a part in forming your character through scores of generations if you were to fail to take advantage of what has been prepared for your benefit.

Every Day is Judgment Day

Days for deeds are few. He only is rich who owns the day. As Emerson has said, "One of the illusions is that the present hour is not the critical and decisive hour." Write it in your heart that every day is the best day in the year. No man has learned rightly, until he knows that every day is judgment day.

Say as did Browning: "I go to prove my soul! I shall arrive!" And you will.

The next chapter will tell in detail how you should act when you meet people for the first time in social life and in business. It will discuss the niceties of conduct in great detail and will give actual forms of introductions, with the succeeding colloquies between people of Culture. It forms a most instructive study, and gives a glimpse of the *"vie intime"* of people of Culture of to-day.

Exemplifications

The Control of the Emotions

Our nervous habits are due to our ineffective control of our minds and of our muscles. Your mind is absolutely in your control and your muscles are the only part of the body that can be absolutely dominated by your brain.

Hence all of your emotions are absolutely within your control for as an English poet has said the man who cannot end a sorrow or create a pleasure at will is not master of himself.

You must understand that your emotions are in one sense a physical mechanism. The circulatory system, your heart and blood vessels and the nervous mechanisms controlling them, are connected with your emotional life. Just as any physical disturbance such as failure to eliminate the waste has an actual mental effect, as has been explained in chapter II, so anything that strengthens and controls your muscular system strengthens and controls your emotions. All of the requirements for the perfect and smooth running of the machinery of your body must be secured. You do this by bathing, deep breathing, and other hygienic methods mentioned in this and previous chapters.

What do you do when you are worried, anxious, or angry —or at any of the times when you lose control of yourself and show it by little mannerisms, fidgeting, awkwardness, redness of the face, or the saying, as well as doing, of the things which you realise later were wrong things to say or do?

You keep tense, the muscles of your hands, legs, and body as well as your jaw. Losing control of them you make restless movements that the tenseness and anxiety of your uncontrolled muscles force from you almost despite yourself.

Do not let these muscles get tense so that they will be tempted to act independently of you. The person who gets embarrassed or angry easily seldom relaxes his muscles even when tired. Learn to relax and you can do so even when you are much disturbed mentally. You must learn to do this if you wish to control yourself.

Following is an exercise which has been found to be of

great value in thousands of cases of worry; and while it demands privacy you will find that you can modify it so that you can practise it unnoticed even when the eyes of people are closely upon you. But first you must have done it so that you can work out your own unobtrusive modification unsuspected.

Standing evenly balanced on the two feet (which can be comfortably apart,) or sitting on a seat that has no arms, stretch your fingers and hands well back and down. Stretch the fingers out with palms outward. Take a deep and full breath in through your nostrils and hold it for a moment. Do not let breath escape instantly but let it ooze out slowly almost as it would automatically from an inflated bladder. While it oozes out let your eyes close and let your hands and arms become limp and move forward. Let your head sink down.

Again inhale through the nose and again relax; more and more as you allow the air to ooze out.

Then wait and rest; smile and let your eye rest upon anything in the room that will not annoy you and try to think of something pleasant or amusing in connection with it.

Do not "hurry up." When you feel calmer, first straighten the spine slowly; then stretch back as you did at the beginning of the exercise, but keep your head down until the last. Then, as you lift your head inhale and open your eyes, and "wake up" refreshed.

Practice Looking Up and Forward

You can actually practice also "looking up and forward." The way to do so is by strainless stretching exercises which are not only good as an antidote to the gripping and fidgeting habit but also empty some of the blood vessels that are hardly ever emptied during the day. You will cause fresh

blood to flow into and invigorate these muscles and your whole circulation will be improved.

Stand comfortably balanced on your feet. They may be a little way apart with your big toes facing forward not out at the old unscientific angle. Feel the body's weight on the ball of your feet.

Now, without straining, stretch your head well back. Stretch your chin up and back. Stretch your trunk itself back. You should feel your stomach and chest being lifted. You should actually feel less downhearted.

This is the physical expression of an aid toward *"Sursam corde."*

Stretch out your fingers away from each other and back, as if you were pressing the front part of your finger tips against a wall behind you. Then straighten your arm, and send the stiff and open hands and stiff arms and the shoulders, up and back and down almost as you instinctively do when you yawn. In fact this exercise is a kind of a systematised yawn, but with the lips closed.

Hold the extended position for a few seconds.

Then come into the normal position again.

But as you bend your head and trunk forward, keep your chest still up and forward and your shoulders still back and down. After the exercise, rise several times on your toes.

Permit only your fingers and hands to relax.

These exercises require only a minute or less and can be indulged in from time to time during the day when alone. You will find they are great aids to the acquirement of the poise which is essential to the expression of your Culture.

Some mannerisms and habits will require an absolute exercise of the will for their eradication.

Say to yourself the following each night before going to sleep:

1. I will avoid all nervous and unnecessary movements of my body.
2. I will avoid all thoughts that cause a waste of my nerve force.
3. I will take at every opportunty the relaxation exercise (and then take it after saying this) and I also will do this in some modified form whenever I am tempted to lose my self control.
4. Thus I will cultivate repose, calm, and deliberateness and be the master of my muscles and my brain and my tongue.

If any one will not only say the above but really mean it and carry the thoughts into practice one will master all the nervous habits that now interfere with the expression of one's Culture.

But remember it is not enough to resolve. A resolution must be followed by action to be effectual.

EXERCISES TO IMPROVE THE CARRIAGE

The Feet

Shoes of special construction as to the arches or with supports of metal or felt for the arch are mere makeshifts but almost any arch can be strengthened by well chosen exercises.

Alternately rise on your toes and settle back upon your whole foot. Repeat this until there is slight fatigue in the soles of your feet.

After a moment or two of rest, sit on a chair with your feet flat on the floor. Curl your toes as much as possible under your feet, at the same time contracting the soles of your feet as a part of the movement. Then straighten your

feet. Repeat the exercise until you are slightly tired and then stop.

You will find this exercise will become less tiring each day and after a few weeks practice your flatfootedness will be lessened.

As soon as you cease to be wearied by it, this exercise should be followed by rising on the toes of your right foot and at the same time settling back on your left heel with the toes of your left foot well clear of the floor.

Hold your feet in these respective positions. Walk the length of an ordinary room being careful not to let the sole of either foot touch the floor.

Turn now and stand on your left toes and your right heel.

Repeat several times, taking pains not to walk on either heel or set of toes more than a short distance before changing. Don't get tired. Never tire yourself with any exercise but gradually do more each day.

When this has been learned then try shifting to toes and heels after each step. This will be difficult at first but you will accomplish it with ease after some practice.

One of the best proofs of incorrect carriage is the shape of a person's shoes as shown by their being run down at the heel or side of the sole. Have your shoes repaired at once with new heels and soles so that you may stand properly.

You cannot correct habits of carriage unless you constantly watch yourself when walking, standing, and sitting. But as such habits are purely mechanical you can easily correct them if you note the mistakes.

Standing

Stand with your two feet in the style used by the ancient Greeks with the two inside lines of the two feet touching.

Or the two feet may be comfortably apart with the big toes nearly facing forward, though perhaps very slightly turned out as is done by many athletes of to-day.

Your body should have the weight evenly distributed, as between the two feet and upon the balls of the feet, not back upon the heels. Hold up as high as possible that part of the top of your head at the back where baldness so often first begins in many people. Let it be held as high as possible without strain. Your spine will then be stretched up and will tend to avoid abnormal curvatures which have such bad effects not only upon the carriage but upon one's general health.

Remember: The weight on the balls of both your feet equally; and your spine well stretched up. Such is technically known as an attitude of "mechanical advantage" and the man who holds himself so is the one who wins out in almost any mental encounter.

The most effective exercise in standing is as follows:

Stand with your feet pointing forward, either together or comfortably apart. Keep your knees well braced back. Have the weight of your body evenly distributed on the balls of your feet.

Now, without strain or stress, stretch your chin and head well up and back as if you were looking at something in the sky just above you. This you will realise instantly to be drawing your organs to a higher place.

The usual plan recommended is to return after this to the ordinary position, but a better plan is to keep your chest up when it has once been lifted up and to bring the top of your head forward till your head and trunk are in the proper position and to try and maintain this attitude for a while.

Doing this exercise over and over again will have won-

derful effects. It will not only aid the carriage and appearance but also improve your digestion and the elimination of waste; it will soothe the nerves, increase your ability to do brain work and improve every phase of endurance.

Exercise to cure Round Shoulders

Keeping your chin in, send your right shoulder first up then (keeping it up) back; then (keeping it back) down. Hold it down.

Do a similar exercise with your left shoulder. Then with the two shoulders together. Have your hands relaxed or stretched but not gripped.

The principle underlying this exercise is that of the opposite exaggeration. Such exercise must be practised for a good many weeks before there is any great improvement for naturally the physical defects acquired by the habits of a lifetime cannot be corrected in a moment.

Sagging Abdomen

The sagging abdomen is due chiefly to the loss of development of the abdominal muscles. An exercise to strengthen this disfigurement of the carriage is as follows.

1. With arms extended above the head and your feet apart, bend forward from the hips keeping the knees straight.
2. Try to touch the floor with your fingers.
3. Straighten up.

In this exercise an attempt should be made to have the fingers touch the floor and the spine will permit this as it becomes supple.

The tendency to hold the abdomen in which is found among many men and women is far from being approved by most authorities on the human body. A good abdomen has

a right not to be concaved as declared by Dr. Samuel Delano of Boston whose thirty years record as an authority makes his opinion of value. The muscles that keep it straight are called *recti* or "straight." To draw the abdomen in is to take it up into the thorax which is thus interfered with and the proper breathing is prevented.

We must remember that there is no waist line in front—the waist commences at the side and extends to the back. Exaggerated chest expansion of the pouter pigeon effect which comes from drawing in the abdomen is a mere trick and of no physical value and does not add to the appearance of a person in the opinion of experts.

Tennis and Golf in your Bedroom

No sports make a woman or a man more graceful or do more to develop the muscles adequately than tennis and golf—both of which are generally regarded as essentially the sports of gentlemen and gentlewomen and which are always winning increasing favour in their estimation.

While you should of course indulge in these sports in the open if you have opportunity, yet in each case you can do much to acquire the same grace by doing equivalent exercise in your own bedroom.

The Tennis Serve

You can imagine yourself holding a tennis racket in your right hand and a ball in your left. Stand as if you were going to serve at lawn tennis with your feet comfortably apart.

Have the weight of your body well back on your right foot. Get your right shoulder well back and down, with the elbow bent almost as if you were going to put the shot as you have seen it done in competitions.

Throw the imaginary ball up with your left hand, stretching the left hand and straightened arm up as high as they will go and sending your head well back as if you were looking at the ball which was just going to fall on your face. Then send your right hand and arm full up, so that the full face of the imaginary racket would hit the ball at the highest point in its flight.

At that point stop the imaginary racket and stretch up as far as you can without straining. Then "follow through" and bring the imaginary racket (still as high as it will go) across to the left and then down, till it stops at about the left of your left knee.

Meanwhile your left hand is relaxed and lowered and goes down behind your right side.

The weight of your body has now been transferred from your right foot on to your left, your right foot having its heel lifted off of the ground.

Do not hurry over this exercise. Do it with concentrated attention and thoroughness but without strain.

Repeat it a few times.

Then do a similar exercise with the sides reversed, a kind of imitation of a left handed service.

This exercise will improve your carriage and the position and health of your organs. It is good for your chest, stomach, lungs and liver, and feet and legs, and many of the large muscles of the body. It trains the left side to less clumsiness.

The Golf Swing

The golf swing will give you in your bedroom much advantage such as you could obtain in actual playing of golf.

Imagine that you have a golf club in your hand; any stick will answer the purpose.

Hold but do not grip the stick in your two hands. Stand with your feet about eighteen or twenty inches apart facing a bit of paper to represent the ball on the floor. Keep your eye on this substitute for the ball all of the time.

Bring the stick well back behind your shoulders, as far as it will comfortably go. Then swing down and out to the right, then along a straight line still out (and not across to behind your left shoulder). As you swing, you will shift your weight from your right foot on to your left foot and you will finish up with the heel of your right foot off of the ground.

Then do a similar exercise for a left hand drive.

Increasing your Height

You actually have it in your power to increase your height.

The body is like an accordion, capable of shortening and lengthening. There are two important curves in the spine; that which makes the hollow of the neck, and the curve just below the small of the back. The moment these curves increase, your height grows less just as if you curve a piece of wire the distance between the two ends would be less.

Such curving influences become permanent if persisted in.

So conversely you can add to your height by straightening your spine and this is what the exercises for standing that are given in this chapter can do for you. Remember the back of the head which is the end of the spine is of more importance than any other part of the head if you want to stand gracefully.

Correct Sitting

A fundamental direction for correct sitting is to push back in a chair as far as possible before leaning backward. Sliding down into the chair tips the pelvis into its most

harmful position and you should never permit yourself to do this.

All leaning forward in a sitting position as in formal conversation or at the dinner table should be from the hips, not from the waist. Practise this.

Do you lean from your hips or from the waist?

Notice some one who is moving forward and note how much more graceful it is to lean from the hips.

Lean from your hips. Then lean from your waist. Do both in front of a mirror. Note the difference.

A perfect sitting position requires the same work of the muscles that hold the spine erect that is needed of them in the standing position except when you sit down the weight of the body rests upon the pelvis, taking the burden of the weight from the feet.

If you wish to rest the muscles that hold the trunk erect in a sitting position, the entire trunk should be reclined backward against the back of the chair or the support. This does it without any interference with the broad, open chest if the chair back be of the right shape.

Do this reclining without sliding downward and forward in the seat.

Select a chair of such height that your feet may rest fully upon the floor. When in your own home or elsewhere pick out such a chair or you will not appear graceful.

Also if you would avoid being tired when sitting see that the chair you sit in is deep enough to support the weight of your thighs.

Sleep and Rest

Man's upright position is a late acquirement in the history of his development and indeed an anomaly in animal life.

In many respects the body is unsuited to an upright position whether standing or sitting and some diseases can be traced to the mechanical disadvantages under which organs work in this position. Therefore Dr. Partridge, an authority on the Nervous Life, has been endorsed by all experts in asserting: "The most fundamental part of rest is the reclining position," and hence the fate of many nervous workers is determined by the number of hours they are willing or able to lie down."

Most sleeplessness is caused by either overexcitement of the mind or nervous exhaustion. A prolonged warm bath is the best physical means for correcting this condition if due to simple mental excitement. Hot nutritious drinks in considerable quantity (milk or beef tea) and application of heat to the body is most likely to succeed in inducing sleep if nervous exhaustion is responsible for the condition.

On the other hand physical exhaustion causes sleep. For many years people believed in the poet's idea that sleep was "twin sister of death." The fact is that the body is never so much alive as when we are asleep. When we take exercise or move around, indeed at any time that we do not relax on our backs, we make more carbonic dioxide from the combustion of the food we eat and the air we breathe than we can take care of. While we recline or sleep the process is reversed and the oxygen gains on the carbonic dioxide. So it is that after much exercise or physical work that keeps the engine inside our body busy, there comes a time when we feel drowsy and must sleep. This means partly that the fatigue causing poisons have piled up faster than we can burn them.

When the body is resting in sleep you do not stop all the most useful and important functions of your body but actually give them a chance to work and repair the wastes that

your muscular effort has caused. This is nature's way and that is why the old time axioms against sleep are no longer encouraged by physicians who declare that time spent in sound refreshing sleep is well spent and that you should go to bed when you feel sleepy and get up when you wake rested.

Exercise then, by the creation of excess carbonic dioxide, causes drowsiness. Other than this it is generally agreed that the inducers of sleep aside from the drugs (which are not advised since they serve merely to deaden the sensibilities which should be alert while we sleep) are in nearly all cases effective by the power of suggestion or the belief of the person that they will serve the purpose.

Among such harmless or even healthy nightcaps are: Fresh air (though not necessarily cold air for the tired body should not be compelled to heat up a chilled damp room), relaxed muscles, rhythmical and gentle but fuller deep breathing as described in Chapter III, the imitation and "acting" of sleepiness.

The thought of things repeated monotonously will sometimes serve with some people and this is the reason why the fable of the ant that carried away a grain of corn or the counting of sheep is often efficacious.

There is much useless worry because people think they cannot sleep. Dr. W. A. Evans of Northwestern University once said that a person who thought he passed a sleepless night was almost always mistaken and that a succession of such nights was physiologically impossible. Yet the spending of a night sleeplessly in bed does not mean failure to obtain nearly as satisfactory a rest to the body and mind as if we had been asleep.

Here are some rules as to how your time should be spent if you find yourself unable to sleep.

1. Do not worry about it. Worry never helps, but always does some harm.
2. Stretch the feet and the legs, not with strain or stress but as an animal would.
3. Then breathe deeply and fully and regularly, imagining yourself to be inhaling calm, peace, and comfort. Use this rhythm—inhale 2 seconds (or pulse beats) hold in 2; exhale 2, wait 1, inhale 2 and continue in this time.
4. During the inhaling imagine that you are sending calm and restful sleepiness all over your body.
5. During the exhaling tell yourself that you are driving all undesirable states of mind or body from you. But do not mention to yourself specifically what they are.
6. During the exhaling relax your muscles—particularly those of the eyes, hands, and feet—more and more so that, as Miss A. P. Call advised in "Power Through Repose," you lie heavy on the bed and let the bed hold your full weight.
7. Have a pitcher of water by your bedside and sip a little from time to time recognising that it is cleansing and soothing you and helping in the curative repair of the day's energies that is going on.
8. Have a paper and pencil by your bed and write down any good idea that comes to you.

One of the professors at Cambridge University discovered a few years ago that the best way to go to sleep early was to get up early. It seems a simple thing but it will work. If you will actually get up and get to work at something about 5 or 6 o'clock in the morning for several days in succession you will find no trouble in getting into "early to bed and early to rise" habits and sticking to them.

With women or men of nervous temperament physicians recommend sleeping for a half hour or so in the day time. To learn to do this it is first of all necessary to learn to lie still. Usually when one lies down after exciting activity, at a time of day when the body is not accustomed to relax, mental action tends to increase, the muscles persist in contracting, and one is too restless to stay in bed. This is the time to stay. You should not try to enforce stillness nor try not to think, but perhaps for a few minutes assume a partially reclining attitude, then gradually relax, at length allowing the body to stretch out perfectly flat, still and relaxed. When you can stay in this attitude you get your rest with the muscular system detached from the senses whether you sleep or not because perfect rest is obtained by perfect stillness.

Thomas A. Edison who slept only four hours a night took many such cat naps during the day. It is the habit of many a man of restless energy, and many of the women leaders of society always take their afternoon nap which is indeed a "beauty sleep" and leaves them refreshed for a strenuous evening of social life.

Practical Application You Make of This Chapter

Tie a small weight, a button will do, on the end of a string long enough to reach from your ear to the floor. Hold the end of the string to the lobe of the ear. If you stand correctly the string will touch the thigh bone where it joins the pelvis and then fall so that it touches the ankle bone. If you fail to stand this test your position is incorrect.

Do your shoes hurt you?

Why not get shoes that will be comfortable?

Notice the men and women of your acquaintance of most real consequence. Do they squeeze their feet into uncomfortable shoes? Why should you?

What exercises that have been given in this chapter seem of most value for your individual case?

Which of them will you undertake regularly? Why? Are you just thinking about it or will you really take them?

What person of your acquaintance looks most graceful when sitting?

Do you know of any one of your family and friends who stature by standing erect? Could you?

Test Questions You Should Ask Yourself

What nervous habits have you noticed in other people that cause you annoyance?

What habits have you that might annoy other people?

What good habit should you acquire to counteract any bad habits?

Do you know of any small person who could add to his has slipped into bad habits without noticing it?

How about you yourself? Have you slipped into any bad habits?

Rousseau says "The only habit a child should be allowed to form is to contract no habits whatever." Is that good advice? Why?

Have you half formed any habits that you did not practise long enough to clinch them? Did you waste your time? Did you do worse than waste it?

Is the world against you?

Or are you against the world?

What means do you use to control your temper?

Do you ever suffer by losing your temper?

Upon whom do you lean in time of trouble? Why? Does any one lean on you in time of trouble? Why?

How do you stand on things in general? Do you look forward or backward?

On what matters is your stand firm? Is your stand justified?

On what matters do you vacillate so that your stand is uncertain?

Would it not be better to take a firm stand than to vacillate?

What important decision is now before you on which you should take some definite stand? Would it not be better to take one than to remain uncertain? What do you think that other people think of your failure to take such a stand?

CHAPTER VI

MANNERS OF THE CULTURED AS SHOWN IN THEIR MEETING WITH OTHER PEOPLE

Those Born Leaders Should not Brag

A RATHER snobbish young woman—albeit belonging to the inner circle of New York where snobs are rarely found, and where it is customary for those possessed of such tendencies to stifle them as bad form—was heard to declare boastingly that she had been born in good society and had always been in it. She said this in depreciation of some other people in comparison with herself; for, as usual with such boasts, her satisfaction lay in the "holier than thou" feeling of the Pharisee deprecated by the One whose sayings are recorded in the Gospels. A dowager, a real leader of the social group of which the young woman was merely a member, called her aside and said: "My dear, you should never say anything so foolish. You have no more reason for such a boast than a polar bear would if he were to strut around bragging that he was able to endure the cold. It is those who are here without being born of us who should boast!"

And in truth this is the situation to-day in society. While "family pride is not denied nor set aside," yet constantly those who boast of heredity, when base coin is behind the guinea stamp, are being dethroned and slipping away to be lost, they and their descendents, in the great masses of commoners.

Even before the World War sent thrones tottering and falling, few of the royal families of Europe had occupied their thrones for more than a century; for each hundred years generally saw the rise of many new monarchical dynasties, often founded by humbly born soldiers of fortune.

In America the changes have been more speedy, as natural in a democracy. Each generation has seen new social leaders. Many of those who had difficulty in gaining place in the favoured circle, which assumes to have a monopoly of Culture, are now accepted everywhere without question, by right of conquest, by marriage, or by merit, the same reasons that attain success in the world of statecraft, business, literature, or science. For merit will win, and in your heart of hearts you know it, for if you have merit and *will,* you are sure to win as scores, nay hundreds or thousands, of every day examples within your own knowledge and experience prove.

Few People Know Their Own Ancestors

A man can not choose his parents; in fact few people in the world know all their accredited an-

cestors for a dozen generations; while scientists say that legitimately or otherwise the blood of the Roman emperors must surely be flowing in the veins of nearly every man and woman of the Caucasian race to-day. But it is given to every one to determine his own environment. This is true in thousands of instances in America; but for our purposes of a striking instance of choice of environment we will take that which led to the building of one who has been called the greatest brain of all time.

Shakespeare was born of parents who could neither read nor write; his brothers and sisters of the same parentage never rose above their humble surroundings. His home environment then was in every way against him; yet, beginning by holding horses in front of a theatre to earn stray farthings and ha'pence, he determinedly set about improving every opportunity, and making others, to acquire Culture. His success, due to his perseverance, was such that he is known as the most brilliant mind of his time, and his fame still endures as matchless in its Culture—all of it acquired by contact with others.

Absolutely the same opportunity was open to any one of his time; unless we accept the theory of transmigration of souls and believe that great souls of other generations are reborn in many, his chances were no greater than that of many men and women of that wonderful era, and we must believe that his deliberate choice and utilisation of the environ-

ment of people of Culture gave him that "many-sidedness" that made him unequalled.

Who could have imagined that the ragged urchin holding horses in the street could reach such heights? If he could do it, why can not others? They do and they will; and it is for you to will and to do; and striving nobly gain reward.

"The aim, if reached or not, makes great the life. Try to be a Shakespeare, leave the rest to fate," said Browning.

Chances of Rising Are Greatest To-day

You say perhaps that such a thing is not possible to-day. The British have been proud to honour actors in your own generation, like Irving, Tree, and Wyndham, who were known as Sir Henry, Sir Arthur and Sir Charles; another Sir Arthur was made of the playwright Pinero. The stage is mentioned because it has been the last of many callings to win social recognition, by sheer expression of Culture by its exponents; though long it was the most despised of callings.

Improve Yourself by Social Contact

The men who have left the greatest mark in the world have not been the men who dwelt apart from their fellows. As that most literary of churchmen, Jeremy Taylor said: "Solitude is a great school, but the world is a better teacher," and he has only

repeated the truth realised long before it was said two thousand years ago that, "the proper study of mankind is man." Most of those who pride themselves on keeping aloof from society do so because of a timidity verging on cowardice, when it is not the safeguard of mediocrity, and the refuge of those so vain that they dread to go where they will be outshone at the beginning.

Those who are timid have too great an idea of the attention their advent into social circles would attract. Nobody is going to beg you to enter the society of people of Culture, but no one is going to think worse of you for your ambition to do so. The raw silk of innate Culture has been, and can be, woven into the finest brocade of well-expressed Culture. The world is far from being as cruel as we believe; its inhabitants as a whole are more cowardly than any one of us could be individually. They fear to persist in snubbing those whose favours they may court to-morrow; if you believe that you shall arrive, they will unconsciously think of the possibility, then of the probability, and finally realise that you have arrived. "Have faith and a score of hearts will show their faith in word and deed."

"People seldom improve when they have no other model to copy than themselves," said Goldsmith, and it is true that one's expression of Culture should have people to whom to show it. The society of people of Culture is the most stimulating pleasure

in the world, as well as the highest attainable delight on earth, as Napoleon had secretly to admit, even when master of the world.

Why Culture Circles Are Exclusive

Each group of Cultured people makes its own rules. Such a group is exclusive and "justly so, and creates artificial barriers to separate it from unpleasant surroundings, just as one does not risk the soiling of a beautiful gown by travelling in a street car when not necessary, and as everybody puts up a screen to keep out flies, or shuts windows to keep out dirt that might be blown in from the street by the wind." These are the vehement words in defence of society's conventions by a well-known lady of the ultra-exclusive Rittenhouse Square district in Philadelphia, and who made other remarks in justification of society's exclusiveness. By reason of her social position, it being one of the highest in America, we are glad to have been able to draw on her experience for some ideas showing her circle's point of view, that will be given incidentally in other paragraphs in this chapter.

No man is made so that he can go his own way and be entirely to himself; every one needs to be guided by preconceived plans and certain rules and conventions. We see them in every day life, and even the anarchists have such. Why should not people of Culture be as careful in their ceremonies of initiation as its most denunciatory foes, who

preach the greatest freedom and most extreme doctrines of equality. So each little village, town, and city has its groups; and the rules of all are different and tend more and more to exclusiveness by new forms and ceremonies that invite a weeding out process, as the need for limitation is felt and the standard of Culture becomes greater and greater. Just as one works one's way through the degrees in a secret society, so it is well to master the rules of the subordinate grades first, all the time learning precept upon precept, and line upon line, as you would a Masonic ritual.

You May Suddenly Need to Know Cultured Ways

Fortunately there are set forms, easy to learn, that will enable all to know and practise before their initiation in the highest degrees. These we shall set forth and it is for you to adapt them as necessary to your environment, making modifications for reasons of diplomacy where necessary, but never from cowardice. Practise when alone the manners of the most exclusive people of Culture as detailed here, and let no jeers of uncultured acquaintances deter you in your public expression of Culture. Jealousy, as well as their uncultured ignorance, is the cause of their ill-bred jests.

At any day in these democratic times you may suddenly find yourself forced into the society of people of Culture, whether you will it or no. You should not be in a position to be humiliated by in-

ability to act in conformity with their conventions which, however absurd they appear to the ignorant, must have reason, because they are the easily modified rules of groups where, however many the exceptions, the best balanced minds are in the majority. The customs of the various grades of social life in America vary as much as do those of Americans and Hottentots.

No man can ever see over his own height, and he usually judges everything by his own point of view. Let yours be the vision of a man, not of a mole. Many who know instinctively, by innate Culture, what is the right and what is the wrong thing to do, need to have their judgment confirmed because their environment has been unfortunate in that they have been, or are, surrounded with unsuitable people who lack innate Culture and hence prevent its development and expression in others. You should shake off errors acquired, that, despite instinct, have been made a part of your subconscious mind. If those without Culture profess to scorn niceties, they do not understand; every one knows that it is but an affectation thrown up as a defence of their own ignorance, and they secretly envy your ability to express the Culture which they lack.

Whatever the artificial barriers that may have been erected by society, they can always be removed temporarily to admit the person of Culture, who, as Emerson says, is always welcome everywhere if possessed of wit, brains and charm. Such a person is

like a new breath of fresh air in a crowded room and is gladly admitted—to continue the simile of the lady from Philadelphia, the window closed to keep out the dirt is raised to bring in the fresh air.

While what a man has in himself regulates his welcome after a first acquaintance has been made, yet, to use Beranger's epigram: "A man's reception depends upon his coat; his dismissal upon the wit he shows." It is much as with the candy we see in attractive packages in shop windows. The general appearance of the box with the ribbons about it appeals to us, and we buy it on that account. But if it so happens that we find the candy is of poor quality, or of disagreeable flavour, we will never buy such a package again.

The Victory Depends Upon Yourself

So look well to every detail of your physical appearance, and make it accord with what has been said to you in the previous chapters. The victory depends upon yourself. Remember that society first of all demands composure, and if you hold yourself well people will welcome you. Make them say, "How well he carries himself," or "How graceful she is!" If you hold yourself well you are sure to make a good impression.

Before meeting people of Culture, you should be sure to pay as much attention to your mental fitness as to your physical toilet. Banish all annoying thoughts; make up your mind that people are glad

to see you, and that you are going to make them glad to make your acquaintance. "Society is no comfort to one not sociable," said Shakespeare. An icicle is not wanted in the tropical gardens of Culture. You do not go into the ocean in a waterproof garment covering you from head to foot, and so you should not go into society arrayed in cast-iron armour warranted sympathy proof.

Bear in mind though that effusiveness is as annoying to others as it is to you, and that especially annoying is the blustering, vainglorious, strutting individual seeming to say, "I am a perfect lady," as the very people not ladies are made to say in current fiction. Such boasts and attitudes are in themselves proof of want of confidence. A real lady does not go about asserting with violence by words or deeds that she is one; she shows what she is by virtue of her Culture, which is a composite of her appearance, poise, character, thoughts, and actions.

Take these precautions, for those who know how to reason should know enough not to be unhorsed by fate for want of proper precautions. As the Italian proverb says: "See well to your girths, and then ride boldly on." Be confident that, having everything requisite, you will make a good impression. Don't let foolish fears of awkwardness or other timidity assail you, for they will appear in your manner and increase your suffering. Remember that the chief feature of fear is that there is no clear picture of any particular danger involved; it merely

presumes that it knows that danger exists and that in case of need to explain its panic pleads fright itself as the reason for being afraid. "Those who doubt and hesitate are doomed to failure, penury, and woe."

A do or die determination that fear will not show, that the closest friend will not know of its presence, and the courageous assumption of cheer, will presently rob depression of its power. But depression, or fear, is a monster that requires physical and mental poise, involving cleanliness of body and mind, strength of faith and resolution of spirit to kill. Among the parishioners of the Rev. Dr. Taylor of New Haven was an invalid lady of whom he tells a story that is in point. One night she sent for him to console her dying moments, and declared herself ready to depart in peace. "If it is His will," she said, "that I shall go to hell I can still say 'Thy will be done.'" The physician present became a little impatient: "Well," said he, "if that is God's will, and both you and your family are reconciled to it, I don't know that I ought to object." In a moment the invalid was on her feet shouting: "I won't die and I won't go to hell!" And she enjoyed comfortable health for years afterward.

Do like the old lady. Make up your mind to live and to enjoy that heaven on earth, which is the society of people of Culture. But to that earthly heaven, there are many doorkeepers like St. Peter.

They ask who you are, what you want and why you want it, and make searching inquiries when you draw near, and you are on probation until they are satisfied with the answers.

Though man is a social animal, he is also a selfish one and unwilling to make sacrifices that call for a waste of his time. One of Baron Rothschild's maxims, which he held responsible for the founding of the great fortune he accumulated, was, "Make no useless acquaintances." Every one who is worth meeting is forced to make that rule, for they are very often the people who are busiest and hence are careful to avoid those who, as DeBonald declared, unable to pass the time alone make themselves the flails of occupied people.

Social and Business Leaders Are Busy People

The people who do things in these strenuous days, whether it be in business or society, are busy men and women. All of them have a carefully planned schedule. The principal duty of a private secretary or a social secretary is to keep her chief informed of what he or she has to do at certain times, and keep schedules of every quarter hour as carefully as does your fashionable dentist. You yourself should keep such a schedule. As you increase your acquaintance and your social duties encroach on your other time, you will find it necessary. So you might as well practise it now.

Don't be content with mere entries in a diary.

Take a blank sheet of paper. Rule it into the twenty-four hours of the day, divide each of these hours into 15 minute periods, and then plan your time for each day in strict accord. You will be surprised to find how much spare time you have; use it for the acquirement of the study of the expression of Culture. Your spare time is worth money, or can be employed in laying up ability to enjoy the pleasure of Culture which money can not buy.

So any one who idles and fritters away uselessly his own time is as derelict as would be a clerk in an office who wasted his employer's time. But remember that time spent in social contact that improves you in any way, or on entertainments that rest you, is not wasted. The more crowded your hours the happier you will be, if you waste no time and leave uncompleted nothing that you attempt. One of the most noticeable things about the idle is the rapidity with which they deteriorate; the more delicate a piece of machinery, the quicker it rusts and goes to pieces when not used.

Activity is the secret of physical and mental growth. But do not attempt too much. Place in your schedule nothing you can not accomplish in the period given, or in which you can not make real progress. Thinking, being, doing, are the inseparable constituents of the expression of Culture and each is essential, yet each is ineffective by itself alone.

Exclusive hotels such as those at Palm Beach,

Pinehurst, Virginia Hot Springs, and those in the Berkshires and White Mountains owe their existence to this desire of people of Culture to be alone with their own thoughts where they will not be bothered by bores or boors.

Some of the people from towns where life is less strenuous can not imagine that any one should care to be alone and will rudely break in on a person who desires to enjoy his own thoughts. "You must be lonely by yourself; guess I will talk to you," is the remark more than once addressed to a man whose work required much thinking and whose pleasure also lay in his thoughts, while enjoying the sun and air in a park at a less exclusive Florida resort. The man of course was always interrupted while in the midst of a train of thought, and also of course harboured resentment against the interruptor, as Lord Byron said he himself did under similar circumstances; for, as the author of "Childe Harold" said: "You always mourn most the bright thoughts you might have had, just as the Irishman in the story complained because he lost his fortune before he got it."

Ask Yourself Why an Acquaintance Is Desirable

A person of Culture prefers solitude to the senseless prattle of people who are most communicative when they have nothing to communicate. Hence, his first impulse on seeing a person is to ask himself: "Why should I add this man to my list of acquaint-

ances? I know plenty of people now. What good will he do me?" But if those questions can be answered satisfactorily the stranger is welcome. For, though a person of Culture is as careful to avoid unnecessary contact with the boorish or boring, just as the housewife does not wash her pots and pans and her fine china at the same time, yet society is still "formed of two mighty tribes, the bore and bored," and any one who can break the monotony is welcome; but it must not be one without either ideas or Culture. This is the reason that the "Four Hundred" has been increased to perhaps a score of times as many as in the days when Ward McAllister declared that number in the inner circle in New York. In those days social needs were smaller than now; for it was in the days of the infancy of the electric light and the telephone, neither of which was then in really popular use.

Culture has spread like these two inventions, as people have learned its rules and appreciated its satisfactions. Boldly seeking admittance, many thousands have gained an entrance to the inner temple.

Not only is it true that Culture and money do not always go hand in hand, but people of Culture are jealous of protecting the principal thing they possess that money can not buy; so they retain the right to choose their acquaintances, as has been discovered by many a lonely uncultured wife of an uncultured millionaire who has spent the season at Palm Beach

and secretly yearned for the gregariousness of her home town where she could show off the wealth that made her distasteful to the Cultured people at the exclusive hotels and cottages and who saw only her vulgarity. Had she been admitted to the society of the Cultured, since she herself did not possess Culture, she would have been as uncomfortable as they would have been bored.

The Matter of Introduction

A general rule of well-bred people is not to introduce any person to any one, or to offer to do so, unless with the consent of both people, or unless it is absolutely certain that they will be kindred spirits. It is better to err on the side of formality in this respect than to run the risk of making yourself a nuisance to either or both of the people you are trying to bring together. The English carry this to rather absurd extremes. Even at house parties, or at receptions, the hostess seldom introduces any one except by pressing request, and the expressed willingness of the person whom the seeker of the introduction wishes to meet. So it often happens that a person so invited may pass the whole time of the call or visit without becoming acquainted with any one there. Yet they may talk together without introductions if they choose, on the assumption that if the other were not all right he would not be a guest of the hostess.

This fashion is followed here, to some extent, in

the large cities where society is actually broken into many little groups, each leading its life apart and seldom mingling except at very large affairs. It is much the same at great colleges with a large number of fraternities.

In this matter, whatever your hostess does is right. She is very much the chatelaine of her own castle, where she rules as queen, and you must obey, or banish yourself, or be banished. She can introduce you to anybody or nobody just as she pleases but she must introduce you to the guest of honour if there is one. If you are introduced to your worst enemy or any undesirable person, you must be polite, and he has to be also. You must assume that your hostess is ignorant of the faux pas, and afterward of course you may drop each other as quickly as possible, for introductions by a hostess necessitate no continuance of acquaintance unless both are willing.

Illustrating the English attitude is an experience of a prominent American, the telling of which on this side of the water has furnished much amusement both to himself and his friends. He was travelling with a member of the English aristocracy and his wife—that is to say, they had opposite seats in a first-class carriage. The two men became engaged by chance in a conversation of a couple of hours duration, which both apparently greatly enjoyed. On getting out at Euston the American thanked the Englishman for the interesting conver-

sation and held out his card. The Earl gave him one of those stony stares that looked through him as only an Englishman can, then turned away, ignoring the proffered card. It was all right to talk to a stranger when travelling, but elsewhere an English aristocrat would die rather than speak to a man to whom he had not been properly introduced.

Of course the Earl was very rude, according to our standards, or even those of the French. "Here in America such an affectation would be costly. It is a wise thing to be polite and it is stupid to be rude. To make enemies by stupid, unnecessary, and wilful incivility is just as insane a proceeding as to set your house on fire," observed a leader of New York society, in commenting on the anecdote we have just related. "A sensible person is always polite and I do not believe that unnecessary rudeness is ever justified, in spite of what M. Bovée has said about some bores having to be scraped off one like the scales of a fish. With the Chinese, I hold politeness a cardinal virtue." And hers may be taken as the attitude of the men and women of the highest Culture in America.

Make Sure People Wish to Meet You

Especially must you be careful to find out whether a lady or a man of consequence is willing to meet the person whom you wish to introduce. If you are with a lady and see a man approaching you should ask her quickly whether she wishes to meet him.

If you do introduce him he has a perfect right to assume that she has consented to the introduction, or that you know her well enough to decide for her. If he lingers after you have exchanged greetings it is for you to judge according to circumstances whether or not to introduce them; but the lady should turn away and pretend not to notice his presence until an introduction takes place to relieve any embarrassment. The lady, however, is perfectly justified in recognising the man or not in later meetings, and the man should not presume upon such an introduction.

You cheapen yourself by being in too great a hurry to make acquaintances. Make the rules of other people of Culture your own, as far as possible. This does not mean that if you are really eager to extend your acquaintance you should fail to do so. But do not be too obvious about it. The more anxious you appear to meet people the less some of them will want to meet you, believing that the acquaintance would be more to your advantage than to theirs, for it is human nature to evade a trade in which one fears to be worsted.

Never be in a hurry to introduce people at casual meetings. "If one gentleman joined me in the street while I was talking to another, I should certainly not introduce the former to the latter, because he would have no business joining me if he did not know the person I was with," said a well known gentleman. Many people would be even more strict

and apply it to anybody who joined any group of people anywhere without an invitation, except of course at a club or under similar circumstances, when there would be an invitation and introduction combined.

If a person asks you to introduce him to any one, you must do so, unless the person to whom the introduction is sought refuses, or you care to accept the responsibility yourself of refusing. This is an unfortunate situation, but it is best to be frank and let the responsibility fall upon the person who is to blame. If a lady requests that a man be presented, or an older person asks for the presentation of one younger of the same sex, you must use every effort to bring them together.

The seeker of the introduction must go with the introducer to the person he or she desires to meet, and the introduction must bear the frank form of a presentation of the seeker to the sought. It necessarily follows that you are actually treating a person with disrespect when you drag him around the room introducing him or her promiscuously to almost everybody you encounter. Only a débutante or a young man can be so treated. A man should always be presented to the lady he is to take to dinner. Details of social usages at dinner and of the manners of people of Culture while at the table will be the subject of a later chapter.

In many houses if one lady should call while the hostess was entertaining another the two callers

would not be introduced; the hostess would continue talking to both, and the visitors would address their remarks to the hostess and not appear to notice each other or pay any attention to what was said. This is an excessive formality and is mentioned not for purposes of imitation, but merely to show that such treatment of you by a hostess does not imply any intentional rudeness to which you could take exception.

Forms of Introduction

As to the forms of introduction, one of the most important is to avoid as far as possible the "of course you know" unless you really believe it is a fair assumption that the two people are acquainted. The best form of introduction, and in fact that which is also the general rule among people of Culture, is: "Mrs. Churchill, may I present Mrs. Clarke?" No one nowadays says: "Let me make you acquainted with," and of course the "Meet Mrs. Jones" form is a horror that betokens lack of knowledge of the niceties of social life. If a man is introduced to a lady at the request of the former, the form is: "Mrs. Churchill, Mr. Clarke wishes very much to be presented to you."

A younger lady should rise when another lady is presented to her, unless it is obviously inconvenient for her to do so; but under ordinary conditions she does not rise when a man is introduced. The man always rises; the President of the United States,

though not having to do so, generally does rise. It is however a strict rule in Washington that no one, man or woman, may seat himself without being asked by the President. A hostess of course should rise, for her standing attitude has its basis in the old fashioned, courteous idea of putting herself in instant readiness to do her new guest a favour. The people of the greatest Culture are most punctilious on such little points.

If in a group it is not necessary for the ladies to rise unless some one should do so, when politeness then requires that you should not show open disapproval of the action; for one of the first rules of politeness is to "follow the leader" if it means no real loss of your dignity or sacrifice of your Culture. It is, on a small scale, a matter of "while in Rome" doing as the Romans do.

Never say when you introduce people that they "ought to like each other." Because of the frailty of human nature, such a remark arouses instant resentment and is thus a pretty sure way to keep the two people from ever becoming friendly. Yet it is desirable that people of similar tastes, such as two artists, should be introduced to each other; but be careful not to make the mistake that amused society a few years ago when an effusive hostess brought a young dabbler in astrology to an eminent astronomer and said: "You two will have so much to talk about, as you both know all about the stars." The amateur, a caster of horoscopes, could not have

understood a word of the great man's had the latter cared to be technical. Fortunately, with the true greatness of Culture, he relieved the young man's embarrassment with a smile. A smile, by the way, if really kindly and not supercilious or mechanical, will save many a situation, as will be explained in a later chapter that will tell how to handle the most embarrassing situations which arise in society and give actual experiences of people of Culture.

If a lady should come up to a group and you wish her to join it, you should say: "Mrs. Wentworth, won't you join us?" She replies with a smile: "I should be delighted if I may." Mrs. Wentworth according to the conventions becomes for the moment the person to whom an introduction is sought. You then say, "Mrs. Wentworth, may I present Mrs. Brown," and in turn name the others in the group without repeating Mrs. Wentworth's name. As each name is spoken he or she smiles and bows and Mrs. Wentworth returns the bow.

Use special care in group presentations that every name is pronounced distinctly. It is always allowable for a hostess to say: "I beg your parden, but your name escapes me for the moment." And if you don't catch the name you may say: "Excuse me, to whom have I the pleasure of talking?" A semi-introduction, such as "Mrs. Clarke, Mr. Churchill was just telling us," is sanctioned as the most satisfactory to employ, should one join you while you are engaged in a conversation which you

do not wish to interrupt by the routine of a formal introduction.

Use of Special Forms of Introduction

Special forms of introduction are always allowable if they impart desirable information about either of the individuals, but remember that many relatives of the great prefer not to have such relationship always take precedence of their own merit. One lady of Culture, who had been a social leader at home, was always terribly annoyed because she was so often introduced as "the sister of Senator Blank," believing that she was much more important socially than the Senator. Again, it happens nowadays that many wives are as important as their husbands, while every husband resents being known merely as shining from the light of his wife's reflected glory.

A lady's answer to an introduction may range from a bow and a mere mention of the other's name, through a, "How do you do," to the courtly, "It is a pleasure to know you," which said with sincerity, as it should be, brings an instant response from any one. For a man there is only one form of reply in an introduction, "I am happy to meet you, Mr. Clarke," and it must always be said with sincerity and the words pronounced distinctly. "Pleased to meet you" is a barbarity. Always repeat the name and if it is wrong the other person will correct. Look one straight in the eye. A gentleman never

dodges; he looks straight forward and his glance assures the person whom he has never met before.

Timidity is always an obstacle to the influence of an eye, which should at the very first interchange of glances look straight and frankly into the eyes of the interlocutor, and at the top of the bridge of the nose. The first conflict over, one should turn away his eyes carelessly; especially you should avoid the direct gaze of the eyes of the one you have just met, in the first moments of conversation, before your own have gained any hold on him; you should in some way fix your gaze without allowing his eyes to gain a hold on your own. In short, if you wish to influence another by your look you must take the greatest care not to let him suspect the design, which would immediately put him on the defensive and render all your efforts vain.

The matter of shaking hands has come to be optional. The person to whom one is presented is the one to decide. No one can err by offering his or her hand to a person presented to him. Naturally, if one proffers his hand, the only thing to do is to grasp it; yet in a crowded room a nod and a faint smile is customary. As the Koran says: "When saluted with a salutation, salute the person with a better salutation, or at least return the same." The hostess has to shake hands with everybody.

Theodore Roosevelt had a very hearty handshake, but to save his hand from being crushed he

always grasped the other's hand and pressed it slightly without allowing his own to be held, which impression however he did not convey by his clasp. From the handshake much can be learned at your first meeting with one. Instinctively the clasp either repels or attracts you, and the other person has the same feelings in regard to you unless they are lost in a blur of similar impressions, as with the President when he shakes very many hands in rapid succession.

Character is Revealed in a Hand Clasp

A naturally warm hand shows a genial, warm-hearted enthusiastic person; but if warm and flabby he is likely to be Pecksniffian and unreliable; a cool hand indicates self-control and poise, a person slow in making a decision but reliable and dependable.

The stiff handshake shows conventionality; if your hand is shaken longer than necessary, the person may be designing; the man who crushes your hand with brutal energy is coarse and cruel; if the shake is limp you can surmise it betrays a nature that is cold, meditative and exclusive, and such a handshake generally indicates a cold heart, either in the sense of improper circulation of the blood or other bad health or else a cold heart in the sense of selfishness.

The first meeting is of more importance than any other one. It is then one is forming his impressions of you, and you of him. It is usually done quickly, both parties noting carefully to see whether there

is anything about the other to make it really worth while to follow up the acquaintance. Then and there the decision is made whether to cultivate each other or that the meeting shall be as of "ships that pass in the night" and vanish into the darkness, each on its own course.

If you are in any way antagonistic, you hurt your chances at the very start. It is not sufficient to make a negative impression, but you must make a positive favourable impression; and not by cajolery, attempted wit, or cleverness.

The only way to get a man's or a woman's liking is to deserve it; and the majority of people could not tell you exactly what characteristics make another individual pleasing or displeasing to their sensibilities, yet know by intuition whether one attracts or repels or is indifferent, just as you know the same things when you meet people. Your dress, poise, carriage, or something that you may have betrayed about your inner nature, and he about his, are the cause. But do not fear because of this, or your self-consciousness will be betrayed, and you will not do yourself justice.

Likeness and difference in mind are quickly revealed in every little trifle; from the first moment when two individuals of different natures meet, nearly every word or action of each will displease the other in greater or less degree and often causes positive annoyance. With similar natures complete harmony, or even unison, results instantly. Hence

people of like nature are drawn together as if by magnetic force.

Keep a "First Impression Book"

This first impression of one should be written down immediately upon going home if you expect to have any more contact with that person. Add to it what you have learned about his character from other hints that we shall give you in following paragraphs; for never again can you have an impression that will be as valuable as the first. Thereafter you will be influenced by his or her words and actions, which may be carefully calculated despite his real nature, if not for the actual purpose of concealing it.

This notebook habit is a good one and has been employed by many of the successful men, who jot down any ideas or impressions that come to them. The Edison collection is enormous, and in it are the germs of many inventions that he did not work out until years later. Ideas tend to flee our presence, having been compared in that respect by Schopenhauer to thought of a woman we love; we fancy that we shall never forget the idea or become indifferent to the woman, but in both instances, out of sight is out of mind too often. So the thought tends to be forgotten, just as the woman one loves may be forgotten if one does not marry her.

These intuitive first impressions, like those of dogs and children, are seldom wrong. A biographer of Petrarch has told how the head of the house of Vis-

conti asked his son, then a mere boy (who afterwards became the great Duke of Milan,) to pick out the wisest man in the company. Hundreds of the greatest nobles of Italy in one of the greatest periods of the people's history were present, but the boy went straight to Petrarch and led him to his father.

"By the countenance," said Quintilian, "every feeling is expressed. Hearers examine it, before the speaker opens his lips."

At his death Balzac was at work on a book on character as expressed in appearance. In his unpublished notes were these words: "The look, the voice, the respiration, the attitude, and the walk would tell the same story of a man's Culture, if uncontrolled. It has not been given to man the power to stand over these five different simultaneous expressions of his thought; so watch for the one that speaks the truth and you will know the whole man."

The author of "La Comédie Humaine" surely stands in front rank among the students of man, knowing the Père Goriots as well as the Baron Nucingens. If a man talks, pay more attention to his looks than his words at the first meeting, remembering what Socrates was in the habit of saying on being introduced to a young man: "Talk that I may see you," a policy followed by the great Captains of industry and the shrewdest of social leaders to-day.

Your Eyes Must Search Others' Souls

Your first look into a man's eyes will read his soul. The eyes on meeting a person search his soul and then his whole body, to know if this is another self, and they will not lie. They will tell you the truth; for, in spite of what Figaro says, it is not the face that deceives, it is we who deceive ourselves by reading in it what is not there. Michelangelo called his eyes his measuring tools; train yours to do for the soul what his did to the bodies of the models of his statues and his wonderful frescoes in the Vatican. Long afterward Sargent gained fame by painting men as they actually are, with such terrible fidelity that some of his patrons dreaded the ordeal; it was his habit to catch the man or woman unawares, for when no one was observing them they were their real selves. Rather than be always on your guard, make sure that your mind is free from evil thoughts and that you always express your innate Culture when alone as well as with others. It is difficult to wear a mask forever, so make your Culture an actually expressed part of yourself.

"In life there are meetings that seem like fate," wrote Lord Lytton in "Lucille," that most popular of rhymed novels. It is the eye that will tell you when there is such a meeting. Such an eye can give a glance of but a second or two in duration that may make your heart dance with joy at the beam of

sympathy; just as the same eye can threaten and pity if there be need.

Emerson said that it is very certain that each man carries in his eye the exact indication of his rank in the immense scale of men, and we are always learning to read. The power of the eye over men as well as beasts depends upon the will behind it and the thoughts behind the will. "How many furtive inclinations are avowed by the eye though dissembled by the lips!" the Sage of Concord exclaimed. When the eyes say one thing and the tongue another, the practised man relies on the language of the first. It makes admissions that the tongue will not confess and anticipates words the tongue is going to say. And often, too, you may have been where you said little, and little was spoken to you directly, yet if in sympathy with the people with you, you have felt as if a stream of life had been flowing into and out from you, through the eyes.

The eye runs through all gradations, from the small, dead-looking eye of a pig to the irradiating, flashing eye of a genius. The eyes wander when uninterested; when they betray aversion they are partly closed in a frown. Shrewd eyes look at you through a narrow slit; dull people have a vacant and expressionless gaze; shifty eyes betoken the deceit of their owner and he should not be trusted; eyes partly closed by a half smile belong to the kindly man. Wide open eyes betoken not only innocence but

credulity, but unfortunately, as many a young woman has learned to her cost, every business man knows that such eyes indicate a lack of secretiveness, so however attracted he may be by her baby stare, he is too wise to entrust his confidences to her, though he might give her all else.

Another indication of one's thoughts that is easily read is the aversion shown by a chin thrust out with compressed lips, while other thoughts cause the body involuntarily either to reach out or draw back, and no such slight indication can be hidden from the practised eye. A short upper lip indicates a keen appetite for applause, appreciation, and even flattery, but if long it tells of indifference to what people think. Mantegazza asserted that blondes love change and excitement and that it is easier to get acquainted with them than with brunettes; the latter are more constant friends, though more difficult to win. As for judging character by dress, the chapter on dress has given you sufficient information.

Introductions in the Business World

It may not be out of place to allude in a few words to the form followed in business introductions.

In introducing in business you must be sure that the man sought wants to meet the one you wish to present and must make such inquiry by telephone or otherwise, and have an appointment before calling.

Your friend whom you present, must say exactly what he wants when asked, as he probably will be. If he wants nothing, let him say he merely wished to make the other's acquaintance and let the man who is in his own office regulate the length of the talk as he will do if permitted. If the caller has any business it should be stated forthwith, without any beating about the bush. In any case immediately after the introduction your responsibility ends; you should say as little as possible during that meeting, and, of course, you can never again introduce the men except after a long lapse of years, or unless the more important man tells you that he would like you to bring the other again to his office, which he will do only should he not care to send for him himself and thus betray anxiety to see him.

You see in this, as in all other introductions, the continuance of the acquaintance is entirely in the hands of the person to whom one has been introduced. So it is, as the slang phrase expressively puts it, "up to you to make good." The chapter immediately following this takes up in detail this matter of improving acquaintances and will tell experiences of various types of persons in taking advantage of introductions with tact, so as to increase their friendships and enlarge the circle of their acquaintance among people of Culture; as well as how friendships have been built up sometimes in very surprising circumstances.

Simplicity of Social Forms

When you reread this chapter, a careful study will show you that taking it all in all, social forms are very few and very simple. They are easy to learn, but the use of them is vitally necessary when in the company of persons of Culture. You must study and master them and become convinced in your conscious mind of their truth and their meaning and their reasons for existence, so that they will become a part of your very being. In this world as it grows more and more complex, strangely enough it seems that more and more the little things are those that count. These little things we have told of plainly and in sufficient detail. You must know, think, and do them.

You will do well to apply immediately the general hints on forming first impressions. Study the people about you and see how your impressions of them apply; study them if possible when they are off guard so that you may become more and more expert in this valuable practice, which is followed by every person who appreciates its importance as an index to the human mind.

You may make mistakes, for even Socrates, the wisest of men outside the Bible, admitted that he made many. But Socrates claimed that he was wise only in that he profited by mistakes. Practise at every opportunity. Make up your mind that you will be able to feel at perfect ease with the peo-

ple of the greatest Culture and you will soon find that such will naturally seek you and give you opportunity to express the Culture that you possess. Society does not consciously set about polishing rough diamonds.

Exemplifications

How to Look at a Person on Your First Meeting

It is a very difficult thing to look at a person intelligently when you first meet him or her. Those who have made a real study of the matter say it is the most difficult of all arts. Only those who do not know how to "size up" a person and his characteristics say that it is an easy thing; they may perhaps have learned how to grasp the essentials by long and continued practice so that it has become intuition but in most cases the truth is that they *think* they see when actually they do *not*.

The whole of a complex object cannot be seen at once. If you make the attempt you violate the first rule for forming a correct estimate of a new acquaintance.

Some people remember the eyes of those they meet; others remember the nose or mouth. You should choose the feature that makes the most impression upon you and make that your guide—always.

A man holding an important position, to which he had just been elected, offended many people because he could not remember faces; and hence failed to recognise individuals the second time he met them. They could not forgive him. It was a slight to their vanity.

This man wisely changed his plan of procedure. He ceased to look at a person as a whole. He disregarded the general aspect of the countenance. He noticed carefully the

nose, mouth, eyes, chin, and colour of the hair. Especially did he note the way the hair was arranged. No longer did he mistake Smith for Jones, since he remembered that Smith's nose was of such a shape, and his hair at least three shades lighter than Jones'.

You can easily make this a hobby and a most interesting hobby. Take for instance the matter of hair. It is easy to observe that nearly every one's hair is arranged differently; then you combine your impression of it with his chin. Such a combination rarely fails to be individual; and it can easily be recalled especially if noted in the First Impression Book.

A very interesting experiment along this line was made some years ago by Professor Smith of Wells College. A number of advertisements were cut from the magazines and photographs of some of the students in the senior class were procured. The photographs of the students' faces were substituted for those in the advertisements leaving the background and the way of dressing the hair unchanged from its appearance in the advertisement. In not one case were the students able to recognise the features of the members of their own class when in the unfamiliar surroundings: although they saw them every day. All of the students had merely recollections of the faces as a whole and had not noticed the peculiar individual features of their physiognomy, which set them apart for purposes of identification.

Your First Impression Book

Two things make this important.

The first of these is that nearly all really great men have a "first impression" book or its equivalent. So you also need one.

Thomas A. Edison always made such notes and ten or twenty years thereafter he found them of value. Frick did

it. Frick learned the habit from Carnegie, who dictated each day to a confidential private secretary his impressions of the people he had met. Schwab had that same habit of reviewing each day those with whom he had come in contact and made in his wonderful and carefully cultivated memory notes of points that he wished to remember. Rockefeller said that much of his success was due to the fact that he always recalled his first impression of any one he had met, and that he made it a point to fix that first impression so firmly on his brain that it would exist however later circumstances might cause him to make a change in his judgment.

Scientists say that man, like animals, has been given this intuitive instinct as a protection. Just as the dog knows upon whom he may lavish his affection and whom he may shun, or as the cuttlefish knows when to send forth an inky cloud; so the primitive instinct of the child is either to turn for shelter to its mother's apron upon meeting a stranger or to jump into his lap and put its arms around his neck.

Man thus has this protective instinct. Science declares we would be foolish to disregard this inheritance from millions of years of ancestors. It is to us as much a part of our self protection, as the unconscious protective colouring of the chameleon resting on a new leaf of a palm tree which assumes the peculiar shade of the leaf, upon an enemy's approach.

These impressions may be influenced—but not altered—in later contact with the individual. We may find that circumstances such as financial or other advantage to be gained may make it necessary to subordinate our own individuality to that of others in some respects for our personal profits.

Our first impressions tell us what adaptations we will find necessary; and our first impression book serves to recall to

our minds the changes that we will be forced to make. The book will then be a perpetual reminder of these changes, and at any moment we are able to strike a balance sheet and learn whether or not these new acquaintances are worth the personal sacrifices of our own individuality that are necessary for the cultivation of the acquaintance.

One person of great Culture, whose name we are not at liberty to divulge, makes his first impression book in the form of an acrostic. That is to say upon meeting any man or woman he writes down his or her name and makes a note of words beginning with its consecutive letters that describe his or her character. In the case of James Taylor it would be:

Jerky
Awkward
Muddy complexion
Embarrassed
Single

Tiresome
About 25 years old
Yankee
Lanky
Omniscient (thinks he knows everything)
Rough (uncouth)

And in the case of Mary Smith:

Miss (unmarried)
Amiable
Red haired
Young (fresh)

Slow
Messy
Italy (crazy to go there)
Tall
Harsh voice

It requires considerable ingenuity, more than most people possess, to make a note book such as this. Hence we quote from another notebook not giving the names:

H. B.—Tall, good natured, holds himself straight, hates himself (conceited), single, straight nose, pompadour. Trustworthy, except where his vanity is concerned.
A. R.—Taciturn, secretive, moustache, seems reliable.
S. R.—Very small, insignificant, very small waist; perhaps kind, easily embarrassed, reticent; could be drawn out; possibly romantic; black, slicked hair.

In this first impression book the date of meeting is noted, and other characteristics or incidents as revealed later are carefully noted.

Another person who keeps a first impression book has a form such as this:

Name
Introduced by
When
Face
Most striking characteristic
What I said
What he or she said
What I think of him or her
Value to me
My value to him or her

In every case such a book must be corrected from time to time by subsequent notes. But you will be surprised to find how fully your earliest judgment will be verified.

Training of the Memory

Few accomplishments are of more value in social or business life than the ability to remember names, faces, and facts about persons with whom we come in contact.

Such ability is not inherited. It is a matter of slow and

careful acquirement and of training. As in everything else, practice makes perfect. There are such resources dormant in every individual although neglect may have hampered the development.

You should not lean too much on your first impression book. The study of it will implant the impressions in your mind. Gradually such knowledge will become a part of your very self, being firmly engraved upon the cortex of your brain so that you may never forget them.

There are three essentials to a good memory:

1. *Attention.* You must make careful note of what you see and not allow your mind to wander.
2. *Apperception.* You must really see and be certain that you actually do see.
3. *Association.* You must make the things that you note, or the experience through which you have passed, an imperishable part of your being by connecting them with some other previous experience so that you will never forget it.

Attention is difficult if the subject does not interest. Therefore you must find something interesting or else you will fail to give attention. Some people will attend carefully to a new stitch in knitting while others will watch closely the way in which a play is made on the ballfield. If these two extremes should attempt to find a similarity between knitting and baseball, either would then be able because of the discovered point of similarity to remember the other fact with ease.

Attention comes only in beats like that of the pulse. After a moment or two our mind wanders. And so we must be constantly alert to find some new point of recall.

Thus the main thing to bear in mind in the cultivation of attention is that matter of finding some new point of recall. In men of genius such are constant. Their imagination and resourcefulness lead them to find such in everything; and they are constantly alert to find some reason why they should attend.

So in order to fix your attention psychologists, who have long studied the human mind of every type, say that you must force yourself always to be on the lookout as to why you should remember a new acquaintance. The constant unceasing search for a reason will in itself affix that person permanently upon your mind. Theodore Roosevelt used this plan. When he met any one he asked his mind; "Why should I remember this person" and that well-trained mind answered him with a reason. So it was that whenever that point came up the person was quickly suggested by Roosevelt's subconscious mind. (See Chapter III.)

Apperception is a word that sounds very formidable. But it really means only the act of taking a thing into your mind. Remember that every impression you get comes from the outside. Whether it is something you see, and is thus photographed on your mind to be blurred later by other photographs; or whether it is something you hear that is to be outshouted by other noises; or whether it is something that you smell, whose recollection is to be deadened by other smells, as a heavy perfume may stifle the odours of the body that might otherwise linger.

We must remember that our apperception only enables us to see things in terms of our past experience and not as they actually are. The illustration of this as given by Professor Halleck, is that a woman may apperceive a passing bird as an ornament to her bonnet; a fruit grower as an insect killer, a poet as a songster, and an artist as a fine bit

of colouring and form. So the housewife sees old rags as something to be thrown away, while to the ragpicker they are something that are to be gathered and sold.

Our expression "there are none so blind as those who will not see," actually means that past experience has given each of us such a bias, that we can only see things in relation to what we have previously seen, that interest us.

Though scientists regard this as a fault, yet in every individual case it is generally of value, for it makes us take each new individual and fit him or her into our own existent scheme of things.

Do not, however, merely judge things by your past experiences if you wish to progress. Remember that progress means the acquirement of new ability of apperception and a growing away from the old standards. Those who cling merely to the old point of view *can not* progress.

Therefore when you apperceive anything, try to find some new recall and a possible future use; far from that of your past experience. Thus you can make your apperceptions of value.

Remember that our present experiences are those that build up our future. If our apperceptions are only along the lines of our past experience we can not build for the future; for they will give us only old material and not supply any of the many new things that are so essential to us for the development of our innate Culture.

Association means that we must also bring to every new fact a relation with that knowledge which we have previously acquired by our experience.

Try this little experiment. At any time when you are thinking of something, try to figure out what it was that suggested it to your mind. You will find that it is almost always due to some other thought that has been introduced

into your mind. One thing has suggested another, and so on.

This law of association is the basis of nearly all memory systems. The mere act of comparing one thing with others, serves to concentrate attention upon it and hence to impress both upon the mind.

The nearest approach to a royal road to memory is by comparisons. Remember that nearly everything in this world is either directly associated with other things; or else it is related to a third object which is associated with these things.

Bear in mind that to plan any such association requires thought. Memory cannot be cultivated without thought; since it is entirely a matter of the three principles which have been given:

1. Attention
2. Apperception
3. Association

Memory Systems

There are many artificial systems for aiding the memory. Most of them are sold as secrets.

Professor William James of Harvard University, the greatest of psychologists, from his great knowledge declared that they are "trivial and silly" and of no real value. In his "Talks to Teachers," which is studied at nearly every teachers training school throughout the world, he says that these systems are all "so many devices for training us into certain methodical and stereotyped *ways of thinking* about the facts we seek to retain."

A single example from a popular system explains Professor James' meaning, He takes the number-alphabet which is the great device of most of these systems for recollecting num-

bers and dates. In this system each figure is represented by a consonant. Thus 1 is t or d, 2 = n, 3 = m; 4 = r; 5 = l; 6 = sh, j, ch, or g; 7 = c, k, g, or qu; 8 = f or v; 9 = b or p; 0 = s, c or z.

Suppose now you wish to remember the speed with which sound travels, which is 1,142 feet a second. T, t, r, n are the letters you must use. From that you make the words *tight run;* and it would be a "tight run" for you to keep up such a speed. So 1649, the date of the execution of Charles I. would be remembered by the word *sharp;* which recalls the headsman's axe that executed the English king.

Professor James says (and he is the greatest authority the world has known on the human mind): "Apart from the extreme difficulty of finding words that are appropriate in this exercise, it is clearly and excessively poor, trivial and a silly way of 'thinking' about dates; and the way of the historian is much better. He has a lot of landmark dates (association) already in his mind."

Thus he concludes that the memory systems are of value only for recalling unrelated facts, which no one really cares to remember.

The value of the unrelated facts is very slight to any one's Culture. The best teachers say it is useless to store your mind with dates that can be learned from an encyclopædia, or facts that one can put in a note book to be at your hand instantly if you wish them.

The psychologists have a precept known as "Jost's law," which governs this. You and every one who does not wish to make his mind an attic for the storage of useless rubbish (see Chapter III and the information therein regarding the subconscious mind) should always remember this law of the great German authority.

Jost's law is: *"The fact that a person has learned a cer-*

tain amount of memory material so that he can reproduce it with facility, is no warrant that what he has learned will be of any permanent value to him. There must further be added the fact that this learning has been extended over a considerable period of time, so that the associations have a chance to fix themselves permanently."

The uselessness of unrelated facts is obvious to those who are eminent for their Culture or for success in business. Such people concern themselves only with the fundamental principles. They rely upon readily accessible books of reference for what otherwise would be useless lumber, cluttering up the storage rooms of their brain.

Use your note books as a supplement to your brain.

For things you really wish to remember you must apply the three a's; *attention, apperception,* and *association.* No short cut can be a substitute.

Good Company

(From the "Letters and Maxims of Lord Chesterfield" which has been for nearly 200 years the world's greatest authority on manners).

"There are two sorts of good company; one which is called the *beau monde* (fashionable world) and consists of those people who lead in royal courts and the gay part of our life; the other consists of those who are distinguished by some peculiar merit, or who excel in some particular or valuable art or science.

"For my own part I used to think myself in company that was much above me when I was with Mr. Addison and Mr. Pope [the two leading literary men of Lord Chesterfield's day] as if I had been with all the princes of Europe.

"What I mean by low company which should by all means

be avoided, is the company of those, who, absolutely insignificant and contemptible in themselves, think they are honoured by being in your company, and who flatter every vice and every folly that you have in order to engage you to converse with them.

"The pride of being the first in any company is but too common; but it is very silly and very prejudicial to you. Nothing in the world lets down a character more than that.

"You may possibly ask me, whether man has it always in his power to get into the best company and how?

"I say yes he has; by deserving it; provided he is able to appear upon the footing of a gentleman by his Culture.

"Merit and Culture will make their way everywhere. Knowledge will introduce him and good breeding, or Culture which is the same thing will endear him to the best company. For as I have often told you, politeness and good breeding are absolutely necessary to adorn all other good qualities or talents. Without Culture no knowledge or no perfection whatsoever is seen in its best light. The scholar without good breeding is a pedant; the philosopher is a cynic; the soldier is a brute; and every man is disagreeable.

"The company, which of all others you should most carefully avoid, is that low company, which in every sense of the word is low indeed; low in rank, low in parts, low in manners and low in merit."

This advice of Lord Chesterfield to his son will always be good advice to any man or woman.

Fitting Yourself for an Acquaintance

You cannot gain a real friendship with a person unless you can find a real point of contact with him or her.

There must be kindred tastes; and you must be able to understand the language and the thoughts of the person with whom you desire an acquaintance.

So if you set about to make the friendship of any one you must learn the subjects in which he or she is interested. An astronomer can rarely engage in pleasant and profitable conversation with a professor of Greek, nor can either obtain any satisfaction from conversation with a civil engineer; provided of course all three men are immersed in their daily tasks.

A community of interests may be aroused only by finding a common meeting ground, in some broad phase of Culture in which there is a mutual interest.

If you desire then to become really acquainted with any one you should make it a point to learn what interest you have in common. If there is none you must wait until there is one.

One of the most popular men of his day was Charles Kingsley, the author of "Westward Ho." When he was asked what were his favourite subjects of conversation he answered: "Whatever my companion happens to be talking about."

You must understand a person and he must understand you. One meaning of the term *understood,* is something so thoroughly and completely agreed upon as to be *assumed*; that is to say taken as a matter of course. That is what is meant by "it goes without saying."

If two persons can converse intelligently with one another, it is because common knowledge supplies a background of mutual understanding which makes all their remarks intelligible. When this is lacking there must be frequent explanations which become tiresome and weary each with the other.

Rules for Introductions

A woman to a woman:—

An unmarried woman must be introduced to a married one, unless the unmarried woman is much older or holds an exalted position, such as the president of a woman's club, or is notable in public life as a famous musician, author, or prima donna.

The introduction should be made thus; "Miss (or Mrs.) Lincoln may I present Miss Hart?"

If both women are married the form is:

"Mrs. Anderson, I want you to know Mrs. Blake, Mrs. Blake, Mrs. Anderson."

Husband and wife—

In introducing an unmarried lady to a married couple use this form:

"Mrs. Drake, may I present Miss Cooper?" Mrs. Drake should reply: "I am very happy to know you, Miss Cooper. Allow me to present my husband, Miss Cooper, Mr. Drake."

Father, mother, and other relations:—

If your name is the same as that of your parents the introduction should be made thus:

"Mrs. Borden, I believe you have not met my mother" or "Mother I want you to know Mr. Alden and Mr. Brown."

Another form may be used:

"Miss Johnston, permit me to present my father (or sister or brother as the case may be)."

If your name is not the same as that of your family you would say: "Miss Johnston, permit me to present my father, Mr. Strong."

The idea being that you do not mention the name of a

relative in an introduction unless he or she has a different name from yours.

When introducing relatives you should always indicate the relationship as, "My uncle Mr. Reed" or "My cousin Miss Adams."

When a gentleman introduces a friend to his wife he should say "Powell, I wish you to know my wife." Never say: "My wife Mrs. Rowe," as it is to be presumed that your wife bears your name. Your wife should answer: "I am glad to know you, Mr. Powell."

When a man introduces a lady to his wife:

"Mrs. (or Miss) White, I believe you have not met my wife."

When a lady introduces her husband to another lady:

She says "Mrs. Blackwell, may I present my husband."

In conversation, except among close friends a man or woman never speaks of "My wife" or "My husband" but by the name as Mrs. Jones or Mr. Jones. Among very intimate friends it is usual to speak of your husband or wife by their given names.

Father and stepmother:—

Should you wish to introduce your father and his second wife say:

"Miss Joyce I want you to know Mrs. Jones and my father Mr. Jones."

Introduction by a woman of her fiancé to a girl friend:—The prospective bride should say:

"Oh Clara, I do so want you to know Mr. Pratt. Bob, this is my dear friend, Miss Wallace."

Introductions to distinguished persons; who generally are known by their titles:—

Such introductions are more or less formal and they must be addressed by their titles. Thus:

"Miss Abbott permit me to present you to Senator Brown."

If Mr. Abbott is being introduced to Senator Brown the form would be: "Senator Brown, may I introduce Mr. Abbott?"

When a girl introduces one man friend to another:—

She should say: "I want you to know each other, Mr. Wallace (or Jack if she knows him well enough), Mr. (or Tom) Carpenter."

When a girl introduces one girl to another:—

She may say: "You two girls must know each other. Molly, this is Jane Heap; and Jane, this is Molly Mumford."

If a man wishes to introduce two girls with whom he is very well acquainted he may do so in this way; which does away with all stiffness and makes them feel like friends:

"I want the two nicest girls in the world to know each other, Gladys Smith, Mary Black."

Why It Is Wrong to Say "Pleased to Meet You"

Among the habits of speech that are most annoying to people of Culture is that of saying "Pleased to meet you" in answer to an introduction.

Although this phrase is regarded as uncouth, many people do not know why it is so.

The dictionary tells the story. It says that "please" means: "to be agreeable to, conform to the will or wish of; as, may it please your honour."

In the olden times in England when a person of very high station had a lowly person presented to him he said that he was "pleased to meet him." This meant that he was agreeable to the condescension on his part that was implied in permitting the inferior to meet him. Note that it was

"meet"; indicating that the contact was only for the moment.

It was as in the phrase used in court: "If your honour please."

Gentlemen resented the use of such a phrase as "pleased to meet you" as indicating that the person who used it thought he was honouring the person introduced. Thus it fell into disrepute for use among equals. So it is distinctively a sign of lack of Culture to use the words, since people of good breeding are taught from childhood that they must show respect to all new friends and not assume the haughty air that "pleased to meet you" would imply.

To-day the phrase is only used by those who have not had the opportunity to learn Social Usage.

The Cure of Bashfulness

In one of his letters to his son, Lord Chesterfield, the most polished gentleman of Europe, pictured himself on the first day he made his appearance in society. Although a graduate of Cambridge University and of a very aristocratic family, yet he says he was shamefaced, embarrassed, and silent. Finally he forced up his courage so far as to say to a beautiful woman near him: "Madam, do you not find it very warm to-day?"

You see this is a stage through which all must pass on their first appearance in the society of people with whom they do not feel quite at home.

These are the points to bear in mind and that you must say to yourself and act upon so that you will feel at home:

1. "These people have all had to go through some such experience as I am going through. What they have done I can do. Many of them are no better than I.

It is in my power to be as great as any of them, so why should I feel ill at ease."

2. "It is not true that they are looking at me and watching me. They take it for granted I have a right to be here. They do not suspect that I am ill at ease. They can not know it; unless I reveal it by my words and manner."
3. "I will be at ease. I will control myself and I will permit no clumsiness in my manner."

Having these points well in mind there is nothing to do but to make the plunge. You must seek out the society of people and talk to them. It makes no difference about what you talk. If you have no other topic than the weather, you have Lord Chesterfield's precedent for his conduct on his first appearance in society as has been related.

Go boldly up to some one who seems neglected or alone and to whom you have been introduced. Say something pleasant about some one or something and the ice will be broken.

Bashfulness on the part of men is generally due to lack of the society of the right sort of women. So a bashful man should seek out the society of good women, whose refining influence will tend to bring out the best in him. Such a woman will usually overlook any awkwardness and in fact sympathise with the man who suffers from it.

Remember that those of one sex generally have a real appreciation of diffidence in the other. Men have lost with women by seeming too much at ease with them and women have made a bad impression on men for the same reason.

A man appreciates shyness in woman. He regards it as a sign that she has been unspoiled by the world.

But your manners must be perfect and must betray refinement and good breeding.

Bear in mind that shyness or bashfulness is never regarded by worth while people as a lack of merit.

Do not be forward, bold or "brassy," for that usual defence against shyness is pretty certain to arouse antagonism if not contempt.

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